

A NEW ENGLISH
TRANSLATION OF THE
SEPTUAGINT

And Other Greek Translations
Traditionally Included under That Title

THE PSALMS



TRANSLATED BY
ALBERT PIETERSMA

THE PSALMS OF THE SEPTUAGINT

Only two English translations of the Septuagint have ever been published, both more than 150 years ago. Since that time, significant advances have been made in Greek lexicography, numerous ancient manuscripts have come to light, and important steps have been taken in recovering the pristine text of each Septuagint book. A new translation of the Septuagint into English is not only much needed, but long overdue.

This volume of the Psalms of the Septuagint is the first part of the project. Along with the text of the Psalms, including footnotes calling attention to relevant textual issues, the committee of translators has provided an extensive introduction to the project as a whole and to the particular issues involved in the translation of the Psalms.

This book will serve as a useful tool for students interested in the early versions, for those involved in New Testament and patristic studies, and for readers of the Bible who want to get an idea of the text that was in general use in the areas of the eastern Mediterranean in the years leading up to and immediately following the beginnings of Christianity.

OXFORD
UNIVERSITY PRESS
www.oup.com



A NEW ENGLISH
TRANSLATION
OF THE SEPTUAGINT
AND THE OTHER GREEK TRANSLATIONS
TRADITIONALLY INCLUDED
UNDER THAT TITLE

A NEW ENGLISH
TRANSLATION
OF THE SEPTUAGINT
AND THE OTHER GREEK TRANSLATIONS
TRADITIONALLY INCLUDED
UNDER THAT TITLE

THE PSALMS

TRANSLATED BY
Albert Pietersma

OXFORD UNIVERSITY PRESS
NEW YORK OXFORD

Oxford University Press

Oxford New York

Athens Auckland Bangkok Bogotá Buenos Aires Calcutta
Cape Town Chennai Dar es Salaam Delhi Florence Hong Kong Istanbul
Karachi Kuala Lumpur Madrid Melbourne Mexico City Mumbai
Nairobi Paris São Paulo Shanghai Singapore Taipei Tokyo Toronto Warsaw

and associated companies in
Berlin Ibadan

Published by Oxford University Press, Inc.
198 Madison Avenue, New York, New York, 10016
<http://www.oup-usa.org>

Oxford is a registered trademark of Oxford University Press

A New English Translation of the Septuagint, ©2000 by the International Organization for Septuagint and Cognate Studies, Inc. All rights reserved.

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, without the prior permission of Oxford University Press.

The text of *A New English Translation of the Septuagint* (NETS) may be quoted in any form (written, visual, electronic, or audio) up to and inclusive of 250 verses without written permission from Oxford University Press, provided that the verses quoted do not account for more than 20% of the work in which they are quoted and provided that a complete book of NETS is not quoted. When NETS is quoted in this way, one of the following credit lines must appear on the copyright page of the work:

Quotations marked NETS are taken from *A New English Translation of the Septuagint*, ©2000 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Quotations are taken from *A New English Translation of the Septuagint*, ©2000 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

Unless otherwise indicated, quotations are taken from *A New English Translation of the Septuagint*, ©2000 by the International Organization for Septuagint and Cognate Studies, Inc. Used by permission of Oxford University Press. All rights reserved.

A New English Translation of the Septuagint may be quoted in nonsalable media (such as church bulletins, orders of service, liturgies, newsletters, etc.) without inclusion of a complete copyright notice, but the abbreviation NETS must appear at the end of each quotation.

All other uses of NETS (including but not limited to the following: quotation in excess of 250 verses or 20% of the work, publication of any commentary or reference work that uses NETS) require written permission from Oxford University Press.

The title *A New English Translation of the Septuagint*, the abbreviation NETS, and the NETS logo are trademarks of the International Organization for Septuagint and Cognate Studies, Inc. and may not be used without written permission from Oxford University Press.

New Revised Standard Version Bible, copyright ©1989 by Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Revised Standard Version Bible, copyright ©1971 (second edition) by Division of Christian Education of the National Council of the Churches of Christ in the United States of America.

Interior design and typesetting by Blue Heron Bookcraft, Battle Ground, WA.

ISBN 0-19-529752-0 (hardcover)
ISBN 0-19-529753-9 (paperback)

Printing number: 9 8 7 6 5 4 3 2 1

Printed in the United States of America on acid-free paper

TABLE OF CONTENTS

To the Reader of NETS	vii
To the Reader of the Psalms	xix
Dedication	xxix
The Psalms	1
The Prayer of Manasses	149

TO THE READER OF NETS

The use of the term “Septuagint” in the title of the New English Translation of the Septuagint (NETS) requires some justification. According to legend¹ it was seventy (-two) Jerusalem elders who at the behest of King Ptolemy II (285–246 BCE) and with the cooperation of High Priest Eleazar translated the Scriptures of Egyptian Jewry into Greek from a Jerusalem manuscript inscribed in gold. The event is said to have occurred on the island of Pharos in the Mediterranean Sea off the coast of Alexandria and have taken seventy-two days. “Scripture,” however, comprised only the so-called five books of Moses, also known as the Pentateuch. Other books were translated in subsequent centuries and also other locations, and in time the entire anthology became popularly known as “the translation of the seventy,” irrespective of the precise origin of individual books.

Not surprisingly then, though the various parts of “the translation of the seventy” have many features in common, it is also true that, as modern scholarship has increasingly shown, there is wide-ranging diversity and heterogeneity within the collection—to the point that some scholars now question the continued use of the term “Septuagint,” which perhaps, to the unwary reader, might suggest a greater degree of uniformity than can be demonstrated. Though “Old Greek” would undoubtedly be a more suitable term to refer, in the case of each individual book or translation unit, to the earliest rendition into Greek, the NETS Translation Committee has bowed to the weight of tradition and has thus continued the use of the term “Septuagint.”

WHY A NEW ENGLISH TRANSLATION OF THE SEPTUAGINT?

Only two English translations of the Septuagint, albeit in modified form, have ever been published. The first was by the American businessman-scholar Charles Thomson and published together with his translation of the New Testament in 1808² and the second by the British cleric Sir Lancelot Charles Lee Brenton.³ Thomson’s rendition excludes the so-called deuteroc-canonical books, but does feature Psalm 151. The order of books is that of the Hebrew canon. His translation was based indirectly—via J. Field’s edition of 1665 and the Sixtine edition of 1587—on a single manuscript, namely, the well-known fourth century CE manuscript Codex Vaticanus (B). No preface or notes of any kind were appended.

Brenton’s work, though it appeared some thirty-five years later than Thomson’s, acknowledges only cursory and indirect acquaintance with it. As the title indicates, it

¹For the earliest full-blown version see the *Letter of Aristeas* §§301–307.

²*The Holy Bible, containing the Old and the New Covenant, commonly called the Old and the New Testament.* 4 vols. Philadelphia, 1808.

³*The Septuagint Version of the Old Testament, According to the Vatican Text, Translated into English: with the Principal Various Readings of the Alexandrine Copy, and A Table of Comparative Chronology.* 2 vols. London, 1844.

too is (indirectly) based on Codex Vaticanus. In the Preface Brenton gives the Valpy edition of 1819 as his immediate source, which in turn was based on the Sixtine edition. Like Thomson, Brenton translated only the books of the Hebrew canon, plus Psalm 151, and ordered them accordingly. For Esther, however, he did not excise the Additions, as Thomson had done. Notes of various kinds, embedded in the text, include variants from the fifth century Codex Alexandrinus (A), as well as comments on the Hebrew and Greek texts.

Of the two translations, Brenton's has easily been the more influential and, though not originally published with facing Greek and English texts, has long been made available as a diglot with the two versions in parallel columns.

Since the publication of these two translations, now more than one hundred and fifty years ago, significant advances have been made in Greek lexicography, numerous ancient manuscripts have come to light, and important steps have been taken in recovering the pristine text of each Septuagint book. By way of comparison it may be noted that whereas both Thomson and Brenton were based on (essentially) diplomatic editions of a single manuscript, the critical edition of the Göttingen Septuagint for the book of Genesis rests on a foundation of some one hundred and forty manuscripts (nine pre-dating the fourth century CE), ten daughter-versions, plus biblical citations in Greek literature. A new translation of the Septuagint into English is, consequently, not only much needed for biblical studies but is in fact long overdue.

NETS AND THE NEW REVISED STANDARD VERSION

Ancient texts, including biblical texts, have been translated from time immemorial, and the need for such work continues. What is often less clear is the precise reading-public a translation should target. Because of its widely varied audience, this is perhaps especially true for biblical literature. Writing specifically on the topic of Bible translations, Nida and Taber⁴ envisaged no fewer than three such audiences.

It is usually necessary to have three types of Scriptures: (1) a translation which will reflect the traditional usage and be used in the churches, largely for liturgical purposes (this may be called an "ecclesiastical translation"), (2) a translation in the present-day literary language, so as to communicate to the well-educated constituency, and (3) a translation in the "common" or "popular" language, which is known to and used by the common people, and which is at the same time acceptable as a standard for published materials.

NETS is aimed primarily at the reading public identified in Nida and Taber's second grouping, namely, a biblically well-educated audience, on the assumption that it is most probably this audience that has a more than passing interest in biblical traditions other than their own. Since NETS has been based, however, on the New Revised Standard Version (1989), its character can be said to derive, in part at least, from the NRSV.

That an existing English translation of the Hebrew Bible should have been used as a base for NETS perhaps needs some justification. Why not, it might be suggested,

⁴Nida, E. A. and C. R. Taber, *The Theory and Practice of Translation*. Leiden, 1982, p. 31.

simply translate the Septuagint in the tradition of Thomson and Brenton, without any overt dependence on an English translation of the Hebrew? The answer to this question is based, the Committee believes, on considerations of both principle and practicality. First, the considerations of principle.

While it is obvious that the so-called Septuagint *in time* achieved its independence from its Semitic parent and that it *at some stage* shed its subservience to its source, it is equally true that it was in its inception a Greek *translation* of a Hebrew (or Aramaic) *original*. That is to say, the Greek had a dependent and subservient linguistic relationship to its Semitic parent. More particularly, for the vast majority of Septuagint books this linguistic relationship can best be conceptualized as a Greek inter-linear translation of a Hebrew original within a Hebrew-Greek diglot. Be it noted immediately, however, that the terms "interlinear" and "diglot" are intended to be nothing more than visual aids to help the reader conceptualize the *linguistic* relationship that is deemed to exist between the Hebrew original and the Greek translation. In other words, "interlinear" is a metaphor and as such it points not to the surface meaning of its own components but to a deeper, less visual, linguistic relationship of dependence and subservience. Be it noted further, that the deeper linguistic reality, which the metaphor attempts to make more tangible, is in no way contingent on the existence of a physical, interlinear entity at any point during the third to the first centuries BCE. What precise physical format the linguistic relationship took historically we may never know. A variety of possibilities is not difficult to imagine.

Looked at from a different perspective, NETS is presupposing a Greek translation which aimed at bringing the reader to the Hebrew original rather than bringing the Hebrew original to the reader.⁵ Consequently, the Greek's subservience to the Hebrew may be seen as indicative of its aim.

NETS has been based on the interlinear paradigm for essentially three reasons. First, this paradigm best explains the "translationese" aspect of Septuagintal Greek with its strict, often rigid quantitative equivalence to the Hebrew. As Conybeare and Stock⁶ (and others) noted nearly a century ago, Septuagintal Greek is often "hardly Greek at all, but rather Hebrew in disguise," especially in its syntax. Secondly, the interlinear paradigm of Septuagint origins makes it legitimate for the NETS translator to draw on the Hebrew parent text as an arbiter of meaning, when appropriate. Differently put, the interlinear paradigm recognizes that unintelligibility of the Greek text *qua Greek text* is one of its inherent characteristics. Thirdly, and perhaps paradoxically, the interlinear paradigm safeguards the Greekness of the Septuagint by emphasizing that its linguistic strangeness, rather than reflecting a form of the living language at serious odds with its Hellenistic environment, was made to serve a pedagogical purpose.

Thus whatever else one might consider the LXX to be—a repository of textual variants to the Masoretic Text, the oldest "commentary" on the Hebrew Bible, Holy Writ for Hellenistic Jewry and, later, for Christianity—the Committee decided to

⁵Cf. Brock, S. P. "The Phenomenon of the Septuagint," OTS 17 (1972) p. 17.

⁶Conybeare, F. C. and Stock St. G. *Grammar of Septuagint Greek*. Hendrickson, 1995 (expanded and reprinted from the edition originally published by Ginn and Company, Boston, 1905) p. 21.

focus on the most original character of this collection, namely, that of interlinearity with and dependence on the Hebrew; or, from a slightly different angle, *that* Septuagint which constitutes stage one in the history of the Greek Bible. Or yet again, NETS aims to focus on the translated corpus in its Hebrew-Greek context.

Once the aim and focus of NETS had been decided upon, a methodological directive seemed unavoidable. If NETS was to render into English the Greek half of the Hebrew-Greek diglot posited as the linguistic paradigm, its English text should then be similarly “interlinear to” a modern English translation of the current Hebrew text. Put another way, since NETS was to echo the original dependent relationship of the Greek upon the Hebrew, one could do no better than to begin by basing NETS on an existing English translation of the Hebrew.

But if Septuagint origins can best be understood in terms of the interlinear paradigm, it follows that, characteristically for interlinears, one should read this original Septuagint with one eye on the parent member of the diglot, namely, the Hebrew. Thus what this Septuagint says, and how it says it, can only be understood in its entirety with the help of the Hebrew. This interlinearity with and dependence on the Hebrew may be termed the *Sitz im Leben* of the Septuagint, in contradistinction to its history of interpretation, or better, its reception history. From the NETS perspective these two aspects of the Septuagint are not only distinct but might in fact be termed the apples and oranges of its history.

In the light of what has been argued, it is thus appropriate to think of NETS along the lines of the Göttingen Septuagint: as the Göttingen editors attempt to establish the original form of the Greek text and in so doing draw on the Hebrew for text-critical leverage, so NETS has availed itself of what leverage the Hebrew can provide in recognizing the meaning of the Greek. Moreover, just as the *form* of the original text differed from its later textual descendants, so what the original translator thought his text to *mean* differed from what later interpreters thought the text to mean.

But in addition to the dictum of principle, there emerged also an intensely practical consideration for basing NETS on an existing English translation of the Hebrew. In the Committee’s view, important to the *raison d’être* of a new translation of the (original) Septuagint—i.e. a translation of a translation—is its synoptic potential. That is to say, users of such a translation, especially in light of the diglot paradigm, should be able to utilize it to the greatest degree achievable (within set parameters) in a comparative study of the Hebrew and Greek texts, albeit in English translation. This aim could best be realized, the Committee believed, if English translations of the Hebrew and the Greek were as closely interrelated as the two texts themselves dictate or warrant, both quantitatively and qualitatively. In other words, ideally the user of NETS would be able to determine not only matters of longer or shorter text and major transpositions of material, but also questions of more detailed textual, interpretational, and stylistic difference. Needless to say, the Committee harbors no illusions about this goal having been fully reached.

Given the above decision, essentially two options were open: (1) one could first translate the MT into English and then use this translation as the basis for an English translation of the Greek, or (2) one could use an existing English translation of the MT as a point of departure. Clearly the latter route recommended itself as being the more practical and economical one. It was, furthermore, difficult for the Committee

to see how the work of the committees of scholars that have produced the major English translations of the Hebrew could be greatly improved upon.

NETS AS REVISED NRSV

Two considerations have guided the Committee in choosing an English version as a base text for NETS: (1) general compatibility of translational approach with that of the LXX itself and (2) widespread use among readers of the Bible. The New Revised Standard Version, based as it is on the maxim “as literal as possible, as free as necessary” (Preface), was thought to be reasonably well suited to NETS purposes on both counts. Consequently, throughout those Septuagint books which have extant counterparts in Hebrew (or Aramaic), NETS translators have sought to retain the NRSV to the extent that the Greek text, in their understanding of it, directs or permits. NETS’ synoptic aim, however, has not been allowed to interfere with faithfulness to the Greek text.

When NETS differs from the NRSV, the reason is typically one of five: (1) the lexical choice of the NRSV to represent the Hebrew differs significantly from that of the Greek translator’s, even though either rendering, independently, might be regarded as an adequate translation of the same Hebrew; (2) differences in translational approach between the translators of the NRSV and the ancient Greek translators has occasioned noteworthy differences between the two versions (for example, in any given passage, the Greek may be hyper-literalistic, where the NRSV is not, or again it may be very free, which the NRSV is not); (3) an attempt to reflect linguistic features in the Greek, such as word echoes or paratactic style, at times has required that the NRSV wording be revised; (4) the Greek translator has apparently rendered a text at variance with MT, due to textual difference; (5) the NRSV has not translated MT, but opted instead for some other reading. Naturally, where, in such instances, the NRSV has adopted the reading of the Septuagint, NETS and NRSV agree, though not because their parent texts agree! As a rule such cases have been annotated in the NRSV, but the reader should, of course, not take for granted that the precise English word used by the NRSV has necessarily been adopted by NETS.

As explained in the NRSV’s preface to the reader, its Committee has sought to eliminate masculine-oriented language to the extent that this does not violate the textual and cultural integrity of biblical passages. Inclusive third-person plurals have thus often been introduced in the NRSV where the Hebrew is thought to allow such an interpretation. Similarly, at times explicit referents have been added for the purpose of fostering a certain understanding of the original; or singular nouns have been rendered as plurals (and vice versa) for reasons of English style or usage. The NETS translators’ rule of thumb in such matters has been not to modify the NRSV without good reason but, nonetheless, to reflect the Greek as accurately as possible. Consequently, inclusive third-person plurals, as well as stylistic plurals or singulars and explicit referents, have been kept where justifiable, when the Hebrew and Greek texts agree. Conversely, when these two primary texts disagree, an effort has been made to reflect such disagreement in NETS. NETS, for example, has not hesitated to introduce gender-specific language when the Greek is seen to demand it. In other words, NETS has done its best to have deviations from the NRSV count as differences between the NRSV and the Greek, between the Greek and the Hebrew, or again between the NRSV

and MT—whatever the precise reason for such difference. In sum, the operating principle for NETS in its use of the NRSV has been: Retain what you can, change what you must. Be it noted, however, that retention and revision may apply to items of style as well as to questions of lexical meaning.

The Committee's desire to enable the reader to make use of NETS in synoptic manner with the NRSV has been second only to its commitment to giving a faithful rendering of the Greek original. In fact, NETS may be said to have two competing aims: (1) to give as faithful a translation of the Greek as is possible, both in terms of its meaning and in terms of its mode of expression and (2) to create a tool in English for the synoptic study of the Hebrew and Greek texts of the Bible. Since these are competing aims, the translator often, especially on the expression side, has been called upon to do a balancing act.

TRANSLATING A TRANSLATION

Translating an ancient text can only be described as a profoundly difficult undertaking. Not only do translators have to contend with the natural gulf that exists between languages and with the absence of the authors who wrote the pieces in question, but they also suffer from the lack of native speakers of the ancient languages, who might be cajoled into giving some much needed help. Consequently, what the modern translator of an ancient text is trying to do is something like starting up a one-way conversation, or a monologue that passes for a dialogue. Translation, as someone has aptly noted, is an act of hubris.

The difficulties of the undertaking are certainly not decreased when one attempts to translate an ancient translation into a modern language. If translating—*any* translating—is an act of interpreting, as linguists rightly insist it is, rather than a simple transferring of meaning, a Greek interpretation of a Hebrew original can be expected to reflect what the translator understood the Hebrew text to mean. The end result is therefore inevitably to some degree a commentary written at a specific historical time and place by an individual person, whose understanding of the Hebrew will often have been at variance with our own, though at times perhaps equally viable.

But as has already been suggested by the interlinear paradigm, much of the Septuagint is a translation of a special kind. Thus whereas a translation that *replaces* the original can be counted on to "solve" the problems of the original, in an interlinear rendition these may simply be passed on to the reader. In fact new problems may often be created because of its inherent preoccupation with representing as much of the linguistic detail of the original as possible. All of this is not to say that the interlinear type of translators of the LXX had no concern for making sense, but simply that the interlinear language-game of the ancient translator has added an extra dimension to the problems faced by the modern translator. The notion of *Sitz im Leben*, introduced earlier, comprises *inter alia* certain realities of the source language, Hebrew (or Aramaic). Just as inappropriate as accusing the interlinear translator of lacking concern for making sense would be to saddle him with inadequate knowledge of Greek, since his use of Greek is determined by the aim he wishes to achieve.

The paradigm of Septuagint origins as an interlinear text within a Hebrew-Greek diglot, in contradistinction to the Septuagint as a free-standing, independent text now calls for a further distinction alluded to earlier, namely, that between its *Sitz im*

Leben or constitutive character on the one hand and its reception history on the other. The distinction is important because it demarcates two distinct approaches to the Greek text. That is to say, one can either seek to uncover the meaning of the Greek text in terms of its constitutive character (i.e. in terms of its interlinear dependence on the Hebrew), or one can aim at rendering the meaning of the text from the perspective of its reception history (i.e. in terms of its independence and self-sufficiency). The difference between the two may be simply illustrated. Though the entire Greek language community of the third to the first centuries BCE would agree that Greek δύναμις sometimes means “host/army” but at other times means “might/strength,” which component of meaning was right for which context might well be a matter of dispute. From the perspective of the Septuagint text as an independent, self-sufficient entity, context is recognized as the sole arbiter of meaning. That is to say, should the context speak of military might, δύναμις would be translated by “army,” but if the (Greek) context be about bodily strength instead, δύναμις would be rendered by “strength.” On the other hand, from the perspective of the Septuagint as a dependent, subservient entity, one could not agree that context is the sole arbiter of meaning. What if context should admit either reading and thus fail to steer the reader into one direction or the other? In that case, based on our diglot model, the Hebrew parent text would be the arbiter in the dispute. Should the underlying Hebrew have אָמָר (“army, war, warfare”), Greek δύναμις should be understood as “host/army,” but if the Hebrew be וָי (“strength, might”) instead, δύναμις would have to be understood as meaning “might/strength.” An even simpler example is the distinction between the Greek pronouns “us” and “you”(pl.) (e.g. ἡμῶν and ὑμῶν) which, due to their identical pronunciation in post-Classical Greek, are frequently confused in Greek manuscripts. Which of the two is to be regarded as original LXX can often be determined only by using the Hebrew as arbiter. The latter example underscores the analogy between NETS and the Göttingen Septuagint.

Perhaps the most obvious examples of Septuagintal dependence (as opposed to independence) are cases in which, due to the ambiguity inherent in Greek grammar, only the syntactic relationships (e.g. subject or object role) of the Hebrew can guide the English translator to what the Greek text means. Thus a sentence such as τὸ πατόν-ον εἰδένει might mean either “the child saw” or “(s)he saw the child.”

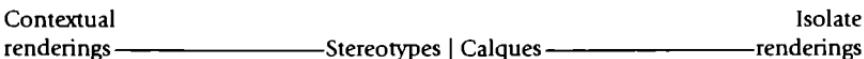
The distinction between the text as an independent entity or the text as a dependent entity is, therefore, not only a valid one in terms of the NETS paradigm but, in the Committee’s view, it is an important methodological stance for translators of the (original) Septuagint, with frequent practical consequences for NETS. Differently put, one can either treat the LXX as though it were an original or one can treat it as a translation of an original in a non-Greek language. Though both are worthy undertakings in their own right, NETS perceives them to be fundamentally different.

Constitutive character or *Sitz im Leben* is a figure for socio-linguistic realities. As such it includes not only what, judging from the language used, the text overtly means but also what at times resulted covertly from the model that informed the translator’s work. Again, inherent in the model of the LXX as an interlinear rendition is the word-by-word method of translating, including the so-called structural words (articles, prepositions, conjunctions). Also to be expected in an interlinear translation are standard and stereotypical equations between Hebrew and Greek words, again

often including structural words. For these reasons and more, though the LXX is in Greek, there is also much that is decidedly un-Greek. “The voice is Jacob’s but the hands are Esau’s” (Gen 27.22) is a statement aptly applied to most of the Septuagint.

HOW NETS DETERMINES WHAT THE GREEK MEANS

Simply put NETS has been governed by five lexical guidelines, which can be made to apply as well, *mutatis mutandis*, to the grammar of Septuagint Greek, and all of which are implicit in or concordant with the posited interlinear paradigm of Septuagint origins. (1) Greek words in the LXX normally mean what they mean in Greek of that time (statistically the vast majority of the lexical stock belongs here); (2) the precise nuance of Greek words is sometimes arbitrated by the Hebrew parent text (see the δύναμις and ἡμῶν/ὑμῶν illustrations above); (3) some Greek words, when they are used rigidly as uniform renderings of the corresponding Hebrew words, fit poorly into some of the contexts in which they stand—these may be dubbed stereotypes (see e.g. “will” [θέλημα] for NRSV’s “desire” in Ps 1.2); (4) some Greek words in the LXX have been selected by the translator solely because of their perceived connection with (a) Hebrew morpheme(s)—these may be called isolates (see e.g. οὐ [oh please!] = ἐν ἐμοί = “in/with me” in 1Rgns 1.26 et al.); (5) some Greek words in the LXX have Hebrew meanings, i.e. the chief meaning of the Hebrew counterpart has been transferred to the Greek which has then become part of the living language—these may be labeled calques (see e.g. בְּרִית = διαθήκη = “covenant” throughout the LXX, but “will, testament” in extra-biblical Greek). Graphically these guidelines may be represented as follows:



The vertical line on the scale represents a semantic demarcation, since words or lexemes placed to the left are always governed by their normal Greek semantic range, while those to the right may be governed by their Hebrew counterparts, though, when such is the case, not by their full semantic range. NETS translators have ordered the linguistic information of the Greek in terms of this scale, and have translated accordingly.

Though the full extent of the scale is represented in all books or translation units of the Septuagint, naturally, not all units show the same distribution profile. Two factors that have exercised a direct influence on a given book’s profile are its degree of literalness and its relative chronological placement within the corpus. By literalness is here understood the degree of consistency of Hebrew-Greek verbal equations, as well as the relative number of such one-to-one equations a given book or translation unit features. A book’s chronological place within the corpus may be expected to determine the number of calques it contains. That is to say, the later the book the more calques may have been part of its translator’s everyday, living lexicon.

Even though, in deference to long-standing usage, the title of the NETS project speaks of the literature as a body, namely, the Septuagint, it has already been noted that the members of this anthology show considerable diversity, the interlinear model notwithstanding. Thus, Greek translations within it range all the way from

highly literal to very free. Moreover, on a scale extending from the prototypical translator, who acts as a mere conduit for his author, to the prototypical author, who composes everything from scratch, Septuagintal writers would be seen scattered along most of its baseline. One finds not only full-fledged authors (e.g. 2 Maccabees and Wisdom of Solomon) who composed their works in Greek, but also bona fide translators who in varying degrees attempted to approximate our prototypical translator. Thus one might note, for example, Ecclesiastes as the most prototypical translator (being very literal) and Job as the least prototypical (being very free). Needless to say, a Joban translator must be labeled part author. NETS introductions to individual books or units are designed to give some detail on the nature of specific translations.

What has been noted in the preceding paragraph draws attention to a number of facts. First, though the paradigm basic to NETS is that of the Septuagint as an interlinear text, it does not follow that all interlinear texts are equally literalistic. Second, there are within the translated corpus exceptions, such as perhaps Job, Proverbs, Isaiah, and Esther in part. Third, those books originally composed in Greek, such as 2-4 Maccabees and Wisdom of Solomon, by virtue of not being translations are not governed by the NETS paradigm.

NETS: ITS CHARACTER AND EXTENT

Though NETS is based on the NRSV, it is not intended to be the-NRSV-once-overlightly but rather a genuine representation of the Greek, reflecting not only its perceived meaning but also, to the extent possible in an English translation, its literary nuggets as well as its infelicities, pleonasms, problems, and conundra.

One scarcely expects literary beauty and rhetorical flourish from an interlinear text, since that was not its purpose. In fact, it would make little sense to accuse an interlinear translator of lack of literary sense. When literary beauty occurs it is the exception rather than the rule. Consequently, NETS readers would be remiss in expecting literary elegance in the English. That would have required, from the NETS perspective, a different Greek. Since the Septuagint, with a few exceptions, was not originally composed in Greek and often used unidiomatic Greek, a fully idiomatic translation into English can scarcely be justified. Consequently NETS is perforce more a translation of formal correspondence than one of dynamic equivalence. All in all, what readers can expect is a reasonable facsimile of the (original) Septuagint such as it is, including many of its warts.

The reason for the NETS approach is integral to the NETS aim: that of reflecting the Septuagint's constitutive character or *Sitz im Leben* and of attempting to capture the *incipit* of the history of interpretation of the Greek Bible. Implicit in this aim has been a concerted effort not to make the Greek text say more than is strictly warranted, but to leave such elaboration to later stages of exegesis or *eisegesis*, as the case may be.

Names have been treated in essentially two ways: (1) as *translations* of Hebrew (or Aramaic), i.e. names in general use in the Hellenistic world apart from the LXX, and (2) as *transcriptions* of Hebrew (or Aramaic), i.e. names produced *de novo* from the source language. The former have been given their standard equivalent in English (e.g. Egypt and Syria), while the latter appear in English transcription (e.g. Dauid and Salomon).

Since the Septuagint collection includes translations from extant Hebrew (Aramaic) sources and translations of lost Semitic works, as well as books originally composed in Greek, the Committee has decided to be inclusive. To cite the NETS Statement of Principles (art. 3): "For the purposes of NETS, the term 'Septuagint' is understood to be exemplified by, but not in all respects . . . congruent with, Alfred Rahlfs' *Septuaginta* (1935)."

One "book" not included in NETS, however, is *Odes*, since it has dubious integrity as a literary unit, and, in any case, almost all of the individual Septuagint odes have already been included in their native setting in other books. The sole exception is Ode 12 in Rahlfs' edition, the Prayer of Manasses, which for that reason has been separately appended to the *Psalter*.

The one major addition to Rahlfs has been the so-called Alpha-Text of *Esther*. Here and elsewhere the Committee has been guided by the Göttingen Septuagint, which has presented two Greek texts of *Esther* in parallel. While it is true that in *Esther* and in certain other books (*Tobit*, for example) it is most unlikely that both texts can lay equal claim to originality, the texts that have been transmitted clearly defy conflation. Furthermore, even though the Committee aims to present the original Septuagint or Old Greek in English translation, here too it has not been oblivious to the weight of tradition. Thus, though in *Job* the Septuagint has been presented as the main text of NETS, the asterisked materials, sanctioned solely by ecclesiastical usage, have been included, albeit in subordinate position. For the same reason, the so-called Greek 2 text of *Sirach*, added in small print in Ziegler's edition, has been included. Similar procedures have been followed in other books (see Introductions to individual books). A special effort has been made in the case of books with parallel Greek texts to reflect their interrelationships in English.

Clearly where no parent texts are extant, whether because they have been lost or because they never existed, no comparison can be attempted between (Semitic) original and (Greek) translation. Thus, whether a book has been composed originally in Greek or is based on a lost original, it has been treated as an original, even though an effort has been made to reflect its style. Similarly, since the synoptic aim of NETS is not applicable in these cases, the NRSV has not necessarily functioned as the base text for the NETS translator, though certain basic NETS practices and procedures have been carried through, especially in terms of translation style.

GREEK TEXT

Since NETS claims to be a translation of the Greek text as it left the hands of its respective translators—or a "Göttingen Septuagint in English form"—it stands to reason that NETS has been based on the best available critical editions. That is to say, where available, NETS has used the Göttingen Septuagint; Margolis has been deemed best for *Joshua*, and Rahlfs' manual edition is used for the remainder of the books. In the event that new and improved critical editions appear during the life of the project, the Committee is committed to using these, if at all possible. But since no edition, no matter how carefully and judiciously executed, can lay claim to being the definitive text of the Greek translator, NETS translators have from time to time sought to improve on their respective base texts. Just how much will have been changed

varies with the quality of the edition used. All such deviations, however, have been meticulously noted.

EDITORIAL DETAIL

Since NETS has been based on the NRSV it stands to reason that some of the latter's editorial policy has been continued.

More specifically, the NRSV for its so-called Old Testament segment has maintained the traditional distinction between shall (should) and will (would) and NETS has followed suit.

Though the NRSV adopted the practice of distinguishing between the Hebrew divine names Yahweh and Adonai by means of printing "LORD" and "Lord" as respective equivalents, NETS has continued this practice only where it can be shown that the Greek translator made a comparable distinction between Yahweh and Adonai. Otherwise Greek *kύπος* has been routinely represented by English "Lord."

The footnoting of the NRSV has been largely followed in NETS, though the specific content is often of a different kind. In NETS footnotes are generally of five kinds: (1) deviations from the Greek text; (2) linguistic items in the English but lacking in the Greek; (3) graded (in terms of preference) alternative translations to the lemma text; (4) clarifications; (5) indications of an obscure Greek text.

Deviations from the Greek text have been further divided into additions, omissions, and transpositions. All three kinds of deviations from the Greek edition used are followed by an equal sign (=) in order to indicate the source of the variation without implying exact equivalence. Substitutions for obvious reasons have not been tagged as such.

Items in the English that are explicitly lacking in the Greek have been included when the information is judged to be implicit. When, however, added items may have some possible bearing on the interpretation of the text, they have been tagged. Hence the employment of this category is one of several ways in which NETS has sought to present the reader with the maximum of interpretational openness the Greek translator's text offers.

The category of other translations comprises alternative renderings of the Greek which are deemed to have varying degrees of warrant in the Greek. These degrees, in descending order of acceptability, have been marked as (a) alternative rendering (to the NETS text) marked by "or", (b) alternative rendering preceded by "possibly", (c) alternative rendering preceded by "perhaps". Again, the intent here is to present translation options supported by the Greek.

Clarifications are intended to communicate useful information to the reader. They are preceded by "i.e.", or are phrased more explicitly.

The flagging of uncertainty in the Greek text has been a measure of last resort and has been used very sparingly, since it is of very limited help to the reader. Items so marked are typically clear from a textual point of view but very obscure as to their coherent sense.

Chapter and verse numbers in NETS follow those of the particular Greek text edition that has been used as base. The numbering of the NRSV, which often though not always follows MT, has been supplied in parentheses when different.

Since the New Testament regularly cites the Septuagint and *synoptic use* of the Bible is an important aim of NETS, translators have made an effort to align NETS and the NRSV NT in such cases, using similar principles to those outlined above.

SIGLA AND ABBREVIATIONS

Gk	Greek
Ha	Hanhart (1-2 Esd, Esth, Idth, 2-3 Makk, Tob)
Ka	Kappler (1 Makk)
Ma	Margolis (les [Joshua])
We	Wevers (Pentateuch)
Zi	Ziegler (Bar, Bel, Dan, Esa, Ier, Iezek, Job, Lam, Letler, MP, Sir, Sus, WisSal)
Ra	Rahlfs (<i>Psalmi cum Odis</i> in Ps and PrMan, manual edition of LXX elsewhere)
om	omitted by
pr	preceded by
+	followed by
=	equivalent to
i.e.	explanatory translation
or	alternative translation
possibly	possible translation
perhaps	remotely possible translation
Gk uncertain	meaning of the Greek very uncertain
[...]	of questionable originality

For the Translation Committee,
 Albert Pietersma
 Benjamin Wright
 Co-chairs

TO THE READER OF THE PSALMS

EDITION OF GREEK TEXT

The NETS translation of the Book of Psalms has been based primarily on the edition of Alfred Rahlfs, *Psalmi cum Odis*. (SEPTUAGINTA. Vetus Testamentum Graecum Auctoritate Academiae Litterarum Gottingensis editum vol. X.) Göttingen, 1967 [1931]. Though this edition is not a full-fledged critical edition of the Greek Psalter, it is the best available and as such an appropriate text with which to begin.

At not a few places, Rahlfs enclosed within square brackets items of text which, though they could not, in his judgment, justifiably be regarded as original, nevertheless have widespread support in the textual traditions. Since in all of these cases I agree with Rahlfs' conclusion, I have taken the next step and have excluded these items from NETS without comment.

Further improvements to Rahlfs' edition have been made in the light of additional textual information (chiefly second to fifth centuries CE; especially the famous P. Bodmer XXIV [Rahlfs 2110]) and more recent study. All these, however, have been included in the footnotes to NETS. Nevertheless, there remains good reason to emphasize that a liturgical text such as the Psalter, with its long and intensive transmission history, can hardly be expected to have been fully restored as yet to its pristine purity. I have therefore followed Rahlfs' lead and, in addition to changing his text, have placed within square brackets items whose originality I consider to be suspect. These may be eliminated altogether by a future editor more courageous than I.

TRANSLATION PROFILE OF THE GREEK

General Character

There can be no doubt that the NETS paradigm of the Greek as an interlinear translation of the Hebrew fits the Book of Psalms like a glove. That is to say, the linguistic relationship of the Greek to the Hebrew is one of dependence and subservience. Yet within that model it has its own profile. Its translation is literal, if literalness is understood to refer to a high degree of consistency in one-to-one equivalence, including not only so-called content words but structural words as well. Thus literalness might be labeled its central characteristic.

Literalness may, however, be nuanced in several ways. The number of many-to-one Hebrew-Greek equations is relatively high. That is to say, the translator often selected a single Greek word (or root) for several Hebrew counterparts. This feature, semantic leveling, is fully compatible with the interlinear paradigm and for that reason not to be attributed to the translator's lack of literary imagination. Included here are words and concepts that seem to have been his default stock-in-trade. Thus, for ex-

ample, ἀντιλήμπτωρ ("supporter") and βοηθός ("helper") translate seven Hebrew words each, and their cognates further underscore the translator's predilection for them. Obviously, these readily came to mind when the translator looked for suitable equivalents to the Hebrew. Similarly, Greek words that convey a relatedness to the "law" (*νόμος*) such as "lawlessness" (*ἀνομία*), "lawless" (*ἀνομος*), "to act in a lawless manner" (*ἀνομέω*), "to transgress the law" (*παρανομέω*), "transgressor of the law" (*παράνομος*) are prominent. Or again a concept like "injustice" (*ἀδίκια* + cognates) receives an emphasis in the Greek disproportionate to the Hebrew. As a result, the reader of NETS will read more about God's "supporting" and "helping" of humans, and similarly more about the Law as yardstick for "good," "evil" and "injustice," than will the reader of NRSV.

Not surprisingly perhaps the number of one-to-many Hebrew-Greek equations is relatively low. In such cases a single Hebrew word or root is translated by at least two or more Greek words. Some examples of such differentiation are "good" (בְּ טוב) rendered by "good" (*ἀγαθός*) and "kind" (*χρηστός*), and "servant/slave" (בָּעֵבֶר) translated most often by "slave" (*δοῦλος*) but on a few occasions by "child/servant/slave" (*παῖς*). As might be expected, such differentiation of meaning happens with greater frequency on the verbal (more abstract) side of the language than on the nominal (more concrete) side. Hebrew "to turn" (בָּוֶר), for instance, is rendered by twelve different Greek verbs. Nonetheless, though a measure of differentiation occurs, it is typically rather restricted. Thus, in the example just cited, *ἐπι-* and *ἀπο-**στρέφω* account for nearly two-thirds of all instances. Again, this phenomenon of limited and restricted differentiation or an overemphasis on word-centered meaning may be said to be at home in an interlinear environment.

The above should not be taken to preclude the possibility that leveling, and especially differentiation, may at times serve purely stylistic purposes. Given the general nature of the Greek translation of Psalms, however, leveling and differentiation for translational purposes is usually the better explanation.

An interesting example which could be differentiation for purely stylistic reasons is the equation of Hebrew "to answer" (גַּעַגְעֵל) with Greek "to listen to" (*ἐπακούω* or *εἰσακούω*), when God is the subject. Though it is not difficult to discern a semantic shift from Hebrew to Greek, it is not certain that one should make a distinction in meaning between the two Greek words. Interestingly, *εἰσακούω* also translates Hebrew "to hear" (עָשָׂש), though *ἐπακούω* does not. Thus in part at least here too a difference in the Greek echoes a difference in the Hebrew, and to that extent it is still expressive of literalness. For NETS I have opted for the synonyms "to listen" (*εἰσακούω*) and "to hearken" (*ἐπακούω*) respectively.

Other aspects of literalness at both the lexical and grammatical level add further flavor to the Greek of Psalms. As noted, in keeping with the interlinear model our translator had a strong tendency to overemphasize the importance of individual words and formal details of the Hebrew, at the expense of communicating its coherent meaning. For example, in a number of passages he mechanically transferred the Hebrew gender of a pronominal, thereby presenting an exegetical challenge to anyone reading the Greek text independent of the Hebrew: 26.3-4, 73.18, 80.6, 108.27, 117.23, 118.50, 56, 131.6. (I have flagged such instances in the notes.) Indeed, the Greek translator's starting point was at times almost directly opposite to that advo-

cated by modern semanticists. Not infrequently, he began with the individual word and its supposed core meaning rather than with meaning as it is conveyed by the interrelationship of words in syntactic units. Differently put, one could say that he tends to maximize the individual word and to minimize the context in which it stands, rather than vice-versa.

Though at times the translator might be charged with throwing at his reader the Hebrew text in Greek guise, to call him a hack would be unfair. Instead, as has been suggested, his translating is heavily circumscribed by the interlinear paradigm which informs his task. Indeed, from that perspective it clearly makes little sense to charge him with inadequate knowledge of Greek and lack of stylistic sensitivity. Even in the superscripts where no context comes to his assistance, he at times introduces an interpretive spin. One may note, for example, that although מַשְׁלֵיכְל (a type of song) is rather mechanically glossed by "understanding" (*σύνεσις*), usually the latter is interpretively put into the genitive case (31.1, 51.1, 52.1, 53.1, 54.1, 73.1, 77.1, 87.1, 88.1). That is to say, apparently in the translator's perception the entire Psalm in question has to do with "understanding." Yet, other such interpretive spins in the titles seem less transparent. When, for example, an individual composition is labeled both a psalm and song (in line with the parent text), he usually makes one an attributive of the other. So in Ps 29.1, 47.1, 66.1, 67.1, 74.1, 86.1, 91.1 we have "a psalm of a song" (*ψαλμὸς ψῶσις*) and in 65.1, 82.1, 87.1, 107.1 "a song of a psalm" (*ψῶσις ψαλμοῦ*). Since *ψαλμός* refers in the first instance to instrumental music and *ψῶσις* to vocal music, it is not impossible, as has been suggested *ad loc.*, that he had in mind the relative predominance of these two aspects. But what of "praise-song of a song" (?) (*αἴνιος ψῶσις*) in 90.1, 92.1, 94.1, since both terms seem to have a vocal reference? Thus it is clear that the translator often puts the form of the text above its meaning. Admittedly he is kinder to his readers in the acrostic Ps 118, when he not only gives the names of the letters of the Hebrew alphabet, which mark the beginning of each alphabetic strophe, but also supplies a standard Greek numerical equivalent.

Understandably, it is especially idiomatic and figurative language that tends to suffer severely at the hands of a heavily word-based, interlinear translation style. When in 34(35).3 "to empty out the spear" (*תִּנְפַּק קֶרֶב*) is translated by "to pour out the sword"—and a big sword at that!—(*ἐκχεον ρομφαίαν*) we have decidedly unidiomatic Greek. NRSV translates idiomatically "draw the spear" and the Greek translator might have done likewise but did not.

To be sure, a modern translator, in the nature of the case, tends to overemphasize what is problematic about the work of an ancient translator and underemphasize what causes no problems. In spite of the translation model he used, most of what the Greek translator of Psalms did is intelligible—and that includes many passages in which the Hebrew text is less than clear, if not idiomatic. He will even at times introduce difference—where the Hebrew text is identical—perhaps for the sake of variation in style, though that is not the only available explanation. An instructive example is Ps 59.7-14 in comparison with Ps 107.7-14.

Indeed, one can even find some literary sparks, but these are the exception rather than the rule of his regular style. So at 48(49).3 where the Hebrew text speaks of "(sons of) man" (*בְּנֵי אָדָם*) and "(sons of) humans" (*בְּנֵי-אָדָם*), the translator, rather than resorting to his standard equivalents, decided to render the first phrase by

"earthlings" (*γηγενεῖς*) (a word virtually unknown in the Septuagint) and neatly balanced the pair by a "both . . . and" conjunctive. In 10(11).2 the phrase "to shoot in the dark" (*λύκη*) at the upright in heart" becomes "to shoot in a moonless night" (*σκοτομήνη*) at the upright in heart," thus employing a picturesque word rare in Greek and unattested elsewhere in the Septuagint corpus. Or again, in 26(27).9 Hebrew "to forsake" (*שָׁבַע*), elsewhere rendered simply as "to reject" (*ἀπωθέω*), is translated by the rare and graphic verb "to throw to the crows" (*ἀποσκορακίζω*), glossed in NETS by "to damn." Ps 109(110).3 features "morning-star" (*έωσφόρος*) for Hebrew "morning" (*גֶּפֶן*) rather than the less colorful "morning" (*ὤρθος*) he uses elsewhere. Such literary nuggets are admittedly not many and one would scarcely expect them in a text whose purpose it is to point the reader away from itself, but they do exist and they do add a dimension to our translator's work.

Of Stereotypes, Calques and Isolates

The vast majority of words in the Psalms have standard Greek meanings, and that includes the so-called stereotypes which due to rigid equation with a single Hebrew counterpart sometimes fit poorly into their context. Among these may be counted πικραῖνω ("to embitter") + cognates, ὑπομονή ("endurance") + cognates, θέλω ("to want") + cognates, εἰς τέλος ("completely"), στέαρ ("fat" meaning "prosperity"), ψαλμός ("psalm"), ἀναβαθμός ("step").

Calques (Greek words with Hebrew meanings) too can be found in Psalms. The most obvious and widespread example is διαθήκη, a word which no doubt began its life in Jewish usage as a stereotype, but which in the Psalter is clearly a calque and therefore appropriately translated by "covenant" (the dominant sense of Hebrew *תְּבִיבָה*, rather than the "testament" of extra-biblical Greek). Other calques in Psalms include ἔλεος ("steadfast love"; when it equates with *ΤΩΝ*), εὐλογέω "to bless" + cognates, παροικ- ("sojourn"), κύριος ("Lord" = YHWH), ειρήνη ("peace/well-being"), ὄρια (pl.) ("territory"), θήνη ("non-Israelite nations"), ἀδολεσχέω ("chat/gossip, ponder").

The Greek translator's overemphasis on individual words is most clearly noticeable in his isolate renderings. Typically, in such cases, etymology of the Hebrew word plays a central role. By way of illustration, in Ps 7.7 Hebrew *עֲבֹרָה* ("overflow/arrogance/fury") is translated, via עֲבֹר = *πέραν* ("across"), by *πέρας* ("end")—a word representing entirely different Hebrew lexemes elsewhere in Psalms—and the Greek line as a whole must mean something like: "Be exalted at the ends (deaths?) of my enemies." A glance at Ps 38.4 confirms that *πέρας* within the Psalter can seemingly refer to the terminus of human life. Or does the line mean what Thomson thought it did: "Exalt Thyself in the borders of mine enemies"? Whatever the case, as a result of the translator's rigid adherence to his interlinear model his text, on the one hand, means something quite different from MT and, on the other, is barely intelligible in Greek.

THE NETS TRANSLATION OF PSALMS

General Approach

But if the Greek translator's approach to his Hebrew text was all too often indeed what I have alleged it to be, namely, an approach that overemphasizes the impor-

tance of the individual word and its representation of the Hebrew, what are the options of a NETS translator to render this “interlinear” into English? Clearly as long as words are fully concordant with their context and the grammar is at least transparent, NETS can be expected to read relatively smoothly.

Though I have eschewed any rigid policy of one-to-one Greek-English equation, a reasonable effort has been made to reproduce word echoes in the Greek, which may or may not reflect echoes in the Hebrew. In passing it deserves to be mentioned that this effort has not infrequently meant that the reading of the NRSV has been replaced by a synonym in NETS.

By “reasonable effort” should be understood that the more circumscribed a word’s meaning the better it lends itself to representation by a single English equivalent. Not surprisingly, therefore, there are many Greek terms, especially on the nominal (more concrete) side of the language, that have been given a single English equivalent. Thus a word such as ὄψος (“mountain”) has been rendered throughout by “mountain,” even when NRSV, for literary reasons, had opted for “hill” to translate the identical Hebrew word (נַּחַת). Similarly, ἄμαρτωλός (+ cognates), the standard equivalent for both קָרְבָּן and עַזְבָּן, has been uniformly rendered “sinner.” Countless others have been treated in the same way.

When I have judged that the Greek translator differentiates vis-à-vis the Hebrew for semantic reasons, I have differentiated in NETS.

The highest level of one-to-one Greek-English consistency in Psalms will be observable within individual psalms. Whenever feasible word echoes in the Greek have been reproduced in NETS.

The lowest level of one-to-one consistency has been feasible with respect to relational words, notably prepositions, including phrases that function as prepositions. The obvious reason for this is that such words play a primarily structural role and as such carry little fixed meaning. (See further below.)

I have already touched on the problem of idiomatic and figurative language. Though in replacement type translations idioms and figurative expressions in the source language are typically lost in the process, others are often gained from the target language, thus producing a kind of equilibrium of loss and gain. In Septuagint translationese, however, one would hardly expect that to be the case, and especially in a poetic book such as Psalms we see a decidedly one-way process. In fact, because of its highly literal approach, what is figurative in Hebrew frequently becomes an oddity in Greek.

Selected Words and Phrases

The so-called superscriptions or titles to individual Psalms cause a disproportionate measure of difficulty to a translator, modern and ancient alike. The reason for this, in addition to frequent lexical obscurity, is that the words and expressions used are typically without context. Since there is reason to believe that the superscriptions grew in a piecemeal, atomistic fashion, I have treated them in NETS in an atomistic fashion even beyond the NRSV. The reader who is troubled by this may simply ignore the punctuation between discrete items and string them together.

The Greek translator’s word-based approach is as evident in the superscriptions as everywhere else. Yet within those parameters there is some evidence of differenti-

ation, some of which has already been noted. Thus, for example, one encounters both nominatives and genitives without explicit warrant in the Hebrew, and datives as well as *εἰς* + accusative constructions reflecting Hebrew *לְ* +. All in all, whether as a result of differentiation or one-to-one equation with Hebrew, there is a variety of words/phrases that may be labeled “expressions of general reference.” That is to say, they indicate without much specificity (partly due to lack of context) that *x* has something to do with *y*. Where the Greek differs in detail I have followed suit in NETS.

One of these “expressions of general reference” is *τῷ Δανίδ* (*τῷ Ἀσάφ* et al.). Since the Greek translator clearly did not assign authorship *per se* to such Psalms, I have opted for the reasonably neutral phrase “Pertaining to David” (et al.), since it allows for a range of perceived connections with the person(s) in question.

NRSV’s “Psalm” has for reasons of tradition been retained and has even been left with initial upper case. It is by no means certain, however, that Greek *ψαλμός* (psalm), at the time of the Greek translator, was already a technical term. As noted earlier, I have regarded it as stereotype, which means that it still had its chiefly instrumental rather than vocal sense and as such referred in the first instance to a tune being played on a stringed instrument (harp or lyre), which was then plucked (*ψάλλω*) with the fingers rather than struck with a plectrum (cf. Job 21.12). Along the same lines, *διάψαλμα*, which consistently renders Hebrew *הַלְל* (“Selah”), a word of uncertain meaning, has been interpreted to mean not simply an interlude but an interlude on strings and rendered accordingly in NETS. Evidently in recognition of the fact that it indicated a pause in the musical proceedings, the Greek translator did not represent “Selah” when it stood at the close of a psalm (3.9, 23.10, 45.12).

Another frequent item in the titles is *ψῶδη*, the regular translation of *יְשִׁיר* (“song”). Though “song” would have been defensible for NETS, I have opted, with some hesitation, for “Ode” instead. To be sure, *ψῶδη* is the standard equivalent of *יְשִׁיר* (36x) and may be a calque since it already occurs in the Greek Pentateuch as an equivalent for *יְשִׁיר*; nevertheless, on five occasions within Psalms (32.3, 39.4, 95.1, 97.1, 149.1) the translator opted for *ἀσμα* (“song”). This may suggest that he meant to differentiate the two. The presence of *κανόν* (“new”) with all five instances of *ἀσμα* may further indicate that an *ψῶδη* was thought of as being more of a traditional song in distinction from a new and *ad hoc* composition. But the latter point can clearly not be pressed in light of *ώδην κανήν* (“new ode”) in 143.9 (though a contextual reason may exist). Consequently, whatever the precise difference in the Greek, I have sought to mirror a difference in NETS by translating the terms as “Ode” and “song” respectively.

Since the Greek Psalter provides no evidence that the translator made any attempt at distinguishing between the divine names *יְהוָה* (“Yahweh,” including the short form “Yah”) and *יְהוָה* (“Adonai”), I have in accordance with NETS policy rendered all occurrences of *κύριος* when representing either by “Lord.”

Hades, one of very few translations into Greek which has not been translated into English, is probably a calque. If that is correct, to translate it simply by English “hell” would seem to be as inappropriate as rendering its Hebrew counterpart, Sheol, by that term.

There is good reason to believe that the translator’s chief reason for using *σκήνωμα*, and by extension *κατασκηνώω*, is to reserve *σκηνή* for the Tabernacle, in line

with Pentateuchal usage. Consequently, it appears unlikely that σκῆνωμα+ is meant to carry any special nuance, apart from its general sense of non-permanence. In Psalms, therefore, both noun and verb have been rendered by "tent," in distinction from "Tabernacle," which renders σκηνή (sg). (The fact that English "to tent" is not common usage appropriately reflects the relative uncommonness of the verb and noun in Greek usage.) Since in a number of passages the notion of non-permanence seems to stand in tension with the context, it is possible to regard the root partly as a stereotype. It should be noted, however, that Hebrew יְשֻׁבָּה is sometimes translated by a word of permanence.

Since there is no evidence to suggest that δοῦλος in Psalms (or elsewhere in the Septuagint) is a calque, I have used its standard English equivalent "slave."

Since ἀναβαθμός has no prior history within the LXX in the sense of "ascents" it can scarcely be called a calque. Since both inside and outside the LXX the word is used only in the sense of steps (of a stairway), it evidently carries its normal semantic range. What we may have, therefore, is a stereotype, which arose because the translator insisted on the equation $\pi\lambda\pi \text{ ἀναβαίνω} > \pi\omega\pi \text{ ἀναβαθμός}$. That he chose not to use ἀνάβασις—which occurs in 83.6 but for a different Hebrew root—is perhaps a telling piece of evidence. Accordingly, NETS readers will read Songs of the Steps rather than Songs of Ascents. Of interest is that according to Jewish exegetical tradition these psalms were recited by the Levites on the fifteen steps leading from the court of the men to that of the women in the temple.⁷

Some Problems of Grammar

Since the Psalms are poetic literature and furthermore typically do not tell a story with a timeline of its own, the Hebrew verbal categories of tense-aspect presented somewhat of a problem to the Greek translator. Quite clearly he ended up by working with a set of default or unmarked equations. Thus the Hebrew prefixed conjugation is normally translated by the Greek future indicative, the affixed conjugation by the aorist indicative and the participle at times by the present indicative. It should be noted, however, that participles are also often translated by participles even though that may produce either strained syntax in the Greek or an obvious change in syntax.

Though he had his default equivalents, apparent awareness of contextual sense brought about some flexibility. Nevertheless, the defaults produced a certain stiltedness and abruptness in the use and sequence of Greek tenses. In an effort to communicate at least some of this quality to the reader of NETS, I have routinely rendered all Greek aorists by the English simple past even when the NRSV has used the present perfect—which in NETS Psalms has been reserved for the Greek present perfect.

A second grammatical item that occasioned some discomfort is the preposition. The primary function of prepositions is grammatical, that is to say, they forge relationships between constituents of sentences. Nonetheless, like full words or lexemes but unlike lexically empty structural markers such as case endings, prepositions have some lexical content. They may appropriately be referred to as (semantically) *bleached* words or lexemes in distinction from (semantically) *full* words or lexemes. Once this

⁷Neubauer, Adolf, "The Authorship and the Titles of the Psalms according to Early Jewish Authorities," *Studia Biblica et Ecclesiastica* 2(1890) 1-57.

is realized, it comes as no surprise that when prepositions are treated as though they were full lexemes with a set meaning, idiomatic usage tends to go out the window (cf. the earlier note on idiomatic language). Yet this is precisely what often happens in the Greek Psalms due to the fact that its translator tended to read his Hebrew text in an atomistic manner. The result is that each Hebrew preposition was typically given a default equivalent in Greek, and this default tended to be used irrespective of whether it produced idiomatic Greek. Since the issue here is one of infelicity in Greek style (which is difficult to mimic in English) rather than change in meaning from the Hebrew, such instances have been ignored for the purposes of NETS, lest one produce senseless English! The rule of thumb has been to ignore all instances of default equations between Hebrew and Greek, but to take seriously instances of non-default equations, the assumption being that when the translator deviated from his routine he did so for a reason.

The same rule of thumb has been applied to conjunctive *kai* ("and"), the standard equivalent of Hebrew 1 ("and"). When renderings other than *kai* were selected, I have tried to signal this in NETS if the NRSV had not already made any change unnecessary. Since, however, for reasons of English style the NRSV often ignores 1, and occasionally adds an "and" without explicit warrant in the Hebrew, I have followed a second rule of thumb: NETS has been made to deviate from the NRSV only when the Hebrew and Greek texts are in disagreement. The only scenario not covered by this rule is the following: MT≠NRSV=LXX=NETS, since MT and LXX show disagreement while NRSV and NETS show agreement. For whatever reason this configuration seldom occurs in Psalms.

The question of articulation has been deemed largely a matter of Greek style and is not easily transmitted to English. On occasion, however, I have introduced a discrepancy between NRSV and NETS, when such was thought to be demanded by the Greek text.

Gender Specific Language

The gender-inclusive language of the NRSV has been changed only when it seems demanded by the Greek text. Though Hebrew שָׁנָה, מִצְרָיִם and נָבָר are regularly translated by ἄνθρωπος ("human being"), from time to time they are rendered instead by gender-specific ἄντρος ("man/male/husband"). As a result, where the latter appears in Greek NETS has been made gender-specific, on the assumption that the Greek translator made a choice. The same has been done with Greek υἱός ("son") versus τέκνον ("child"), both representing Hebrew בָּן.

EDITORIAL DETAIL

Since punctuation in Rahlfs' edition of the Greek Psalter is largely based on his personal editorial decision, I have, for the purposes of NETS, not always felt bound by it, nor have deviations from it been entered in the notes.

Unlike "Selah" in the NRSV, its equivalent in NETS, "interlude on strings," is consistently followed by an empty line on the grounds that any interlude signals a pause.

In their division of materials the Masoretic and the Greek Psalters do not completely agree. Since MT Psalms 9 and 10 are a single psalm in the Greek (9) and Greek Psalm 113 is two psalms in MT (114, 115), between these points the numeration of

LXX is up by one from MT. Further, since LXX Psalms 114 and 115 equal MT 116.1-9 and 116.10-19 respectively, and MT 147.1-11 and 12-20 constitutes LXX 146 and 147, between these points we have an identical number of Psalms, though their enumeration varies by one.

Versification in MT, LXX and NRSV is potentially more confusing. While MT and LXX coincide, the NRSV excludes the psalm titles from the numbering and as a result is out of step with both MT and LXX. NETS follows the Rahlfs numbering for chapters and verses but gives the NRSV numbers in parentheses.

BIBLIOGRAPHICAL NOTE

Apart from standard grammars and lexica, I have benefited from other English translations of the Greek Psalter such as those of Thomson (1808) and Brenton (1844) (see To the Reader of NETS), but particularly from the more recent renditions by A. Lazarus, *The Holy Psalter from the Septuagint* (Madras, 1966), by the Fathers of the Holy Transfiguration Monastery, *The Psalter according to the Seventy* (Boston, 1987), and by José M. de Vinck and Leonidas C. Contos, *The Psalms Translated from the Greek Septuagint* (Allendale NJ, 1993). A copy of the *The Psalter according to the Seventy* was kindly sent to me by Father Basil. It should be borne in mind, however, that the aim of NETS has been distinctly different from any of these. Among the more exegetical treatments Martin Flashar's "Exegetische Studien zum Septuagintapsalter" (ZAW 32 [1912] 81-116, 161-98, 241-68) has been invaluable, as has been F. W. Mozley, *The Psalter of the Church* (Cambridge, 1905).

My recent graduate students in Septuagint at the University of Toronto, Cameron Boyd-Taylor, Paul McLean, Tony Michael, Marc Saunders, and Tyler Williams, have been of great help. A special debt of gratitude I owe, however, to Cameron for his incisive and persistent critique which has immeasurably improved the final product.

Albert Pietersma
Toronto
May, 2000

To my songbird Larisa

ἀσον ἡμῖν ἀσμα καινόν,
καλῶς ψᾶλον ἐν ἀλαλαγμῷ.
Sing to us a new song,
play skillfully on the strings,
with loud shouts! (Cf. Ps 32:3)

THE PSALMS

THE PSALMS

BOOK I

(Psalms 1—40[41])

Psalm 1

1 Happy the man who did not walk by the counsel of the impious,
or stand in the way of sinners,
or sit down in the seat of pestiferous people;
2 but his will is in the law of the Lord,
and on his law he will meditate day and night.
3 He will be like the tree planted by the channels of water,
which will yield its fruit in its season,
and its leaves will not fall off.
In all that he^a does, he^a will prosper.

4 The impious are not so, not so,
but are like dust that the wind flings from the face of the land.
5 Therefore the impious will not rise up in judgment,
nor sinners in the council of the righteous;
6 for the Lord knows^b the way of the righteous,
but the way of the impious will perish.

Psalm 2

1 Why did nations grow insolent
and peoples contemplate vain things?
2 The kings of the earth stood side by side,
and the rulers gathered together,
against the Lord and against his anointed, saying.^c

3 "Let us burst their bonds asunder,
and cast their yoke from us."

4 He who resides in the heavens will laugh at them;
and the Lord will hold them in derision.
5 Then he will speak to them in his wrath,
and trouble them in his anger.

Interlude on strings

^aPossibly *it* (i.e. *the tree*)

^bPossibly *watches over*

^cLacking in Gk

6 "But I was established king by him,
 on Sion, his holy mountain,
 7 by proclaiming the decree of the Lord:
 The Lord said to me, 'You are my son;
 today I have begotten you.
 8 Ask of me, and I will give you nations as your heritage,
 and as your possession the ends of the earth.
 9 You shall shepherd them with an iron staff^a,
 and shatter them like a potter's vessel.'"

10 Now therefore, O kings, be sensible;
 be instructed, all you who judge the earth.
 11 Serve the Lord with fear,
 and exult in him with trembling.
 12 Seize upon instruction, or the Lord may become angry;
 and you will perish from the righteous way,
 when his anger quickly blazes out.

Happy are all who trust in him.

Psalm 3

1 A Psalm. Pertaining to David. When he was running away from his son
 Abessalom.
 2(1) O Lord, why did those who afflict me multiply?
 Many are rising against me;
 3(2) many are saying to me,
 "There is no salvation for him in his God."

Interlude on strings

4(3) But you, O Lord, are my supporter,
 my glory, and the one who lifts up my head.
 5(4) I cried with my voice to the Lord,
 and he hearkened to me from his holy mountain.

Interlude on strings

6(5) I lay down and slept;
 I woke again, for the Lord will support me.
 7(6) I shall not be afraid of ten thousands of people
 who are setting themselves against me all around.

8(7) Rise up, O Lord! Save me, O my God!
 For you are the one who struck all who are hostile to me for nothing;
 you shattered the teeth of sinners.

9(8) Salvation is the Lord's,
 and may your blessing be on your people!

^aOr *rod*

Psalm 4

1 Regarding fulfillment. Among psalms. An Ode. Pertaining to Dauid.

2(1) When I would call, the God of my righteousness listened to me.
In distress you gave me room.
Have compassion on me, and listen to my prayer.

3(2) How long, you humans, will you be dull-witted^a?
Why do you love vanity, and seek after falsehood?

Interlude on strings

4(3) But know that the Lord made marvelous his devout one;
the Lord will listen to me when I cry to him.

5(4) Be angry, but do not sin;
speak in your hearts
and on your beds be pricked^b.

Interlude on strings

6(5) Offer a sacrifice of righteousness, and hope in the Lord.

7(6) Many are saying, "Who will show us good things!
The light of your face was ^cmade a sign^c upon us, O Lord!"

8(7) You did put gladness in my heart;
from^d the season of their grain and wine and oil they multiplied.

9(8) I will both lie down and sleep in peace;
for you alone, O Lord, made me dwell in hope.

Psalm 5

1 Regarding fulfillment. Over her that inherits. A Psalm. Pertaining to Dauid.

2(1) Give ear to my words, O Lord;
take note of my cry.

3(2) Pay attention to the sound of my petition,
my King and my God,
for to you I will pray, (3) O Lord.

4 In the morning you will listen to my voice;
in the morning I will present myself to you, and will look on.

5(4) For you are not a God who wills lawlessness;
one^e who does evil will not sojourn with you.

6(5) Lawbreakers will not endure before your eyes;
you hated all who practice lawlessness.

7(6) You will destroy all those who speak the lie;
the Lord abhors a bloodthirsty and deceitful man.

^aOr *heavy-hearted*

^bPossibly *stunned into silence* or *feel compunction*

^cPossibly *stamped*

^dOr *as a result of*

^ePr and = Ra

8(7) But I, through the abundance of your steadfast love, will enter into your house,
I will bow down toward your holy shrine in awe of you.

9(8) Lead me, O Lord, in your righteousness because of my enemies;
make your way straight before me.

10(9) For there is no truth in their mouths;
their heart is vain;
their throat is an opened grave;
they would practice deceit with their tongues.

11(10) Judge them, O God;
let them fall by their own schemes;
because of their many impieties cast them out,
for they embittered you, O Lord.

12(11) But let all who hope in you be glad;
forever they will rejoice, and you will tent among them,
and those^a who love your name will boast in you.

13(12) For you will bless the righteous;
O Lord, you crowned us as with a shield of favor.

Psalm 6

1 Regarding fulfillment. Among hymns. Over the eighth. A Psalm. Pertaining to David.

2(1) O Lord, do not rebuke me in your anger,
nor discipline me in your wrath.

3(2) Have mercy on me, O Lord, for I am weak;
O Lord, heal me, for my bones were troubled.

4(3) My soul also was troubled very much,
while you, O Lord—how long?

5(4) Turn, O Lord, rescue my life;
save me for the sake of your steadfast love.

6(5) For in death there is no one who makes mention of you;
and in Hades who will acknowledge you?

7(6) I was weary with my moaning;
every night I will bathe my bed;
with tears I will drench my couch.

8(7) My eyes were troubled because of anger;
I grew old among all my enemies.

9(8) Keep away from me, all you who practice lawlessness,
for the Lord listened to the sound of my weeping.

10(9) The Lord listened to my petition;
the Lord accepted my prayer.

^aPr all = Ra

11(10) May all my enemies be ashamed and be very much troubled;
may they be turned back, and in a moment be very much put to shame.

Psalm 7

1 A Psalm pertaining to Dauid, which he sang to the Lord over the words of Chousi son of Iemeni.

2(1) O Lord my God, in you I hoped;
 save me from all my pursuers, and deliver me,
3(2) or like a lion they will seize me,
 with no one to redeem or save.
4(3) O Lord my God, if I did this,
 if there is injustice in my hands,
5(4) if I repaid with evil those who were doing me wrong,
 then may I ^afall away empty from^a my enemies;
6(5) may^b the enemy pursue and overtake me,
 trample my life to the ground,
 and make my glory tent in the dust.

Interlude on strings

7(6) Rise up, O Lord, in your wrath;
 be exalted ^cin the boundaries^c of my enemies;
 and^d awake, O my^e God, with the decree which you issued.
8(7) A congregation of the peoples
 will be gathered around you;
 and above^f it return on high!
9(8) The Lord will judge the peoples;
 &do me justice, O Lord, according to my righteousness
 and according to the innocence that is in me.
10(9) Do let the evil of sinners be brought to an end,
 but you shall direct the righteous;
 God is one who tests hearts and kidneys^h.
11(10) Right is my help from God,
 who saves the upright in heart.
12(11) God is a righteous judge, [and strong and patient]ⁱ
 one who does not bring on wrath every day.
13(12) If you do not turn back, he will make his sword gleam;
 he bent his bow and prepared it;
14(13) and on it he prepared implements of death;
 he forged his arrows ifor those that are being burnt^j.
15(14) Look, they were in travail with injustice;
 they conceived toil, and brought forth lawlessness.

^aOr be totally ineffective against

^bPr then = Ra

^cPerhaps at the death

^dOrn = Ra

^ePr Lord = Ra

^fPossibly on behalf of

^gJudge me = Ra

^hI.e. emotions

ⁱOr against those that are being set on fire

^jWithout [] = Ra

16(15) They dug a pit and cleaned it out,
and shall fall into the hole that they made.
17(16) Their toil shall return upon their own heads,
and on their own pates their injustice shall descend.
18(17) I will give to the Lord the acknowledgment due to his righteousness,
and make music to the name of the Lord, the Most High.

Psalm 8

1 Regarding fulfillment. Over the wine vats. A Psalm. Pertaining to Dauid.

2(1) O Lord, our Lord, how admired is your name in all the earth,
because your majesty was raised beyond the heavens.

3(2) Out of the mouths of infants and nursing babies you prepared praise^a for
yourself,
because of your enemies,
to put down the enemy and the avenger.

4(3) Because I will look at the heavens, works of your fingers,—
the moon and the stars,—which you alone founded.

5(4) What are human beings that you are mindful of them,
or mortals that you attend to them?

6(5) You ^bassigned them^b a status a little lower than that of angels;
you crowned them with glory and honor.

7(6) And you set them over the works of your hands;
you subjected all things under their feet,

8(7) sheep and all cattle,
and further the beasts of the field,

9(8) the birds of the air, and the fish of the sea,
whatever passes along the paths of the seas.

10(9) O Lord, our Lord, how admired is your name in all the earth!

Psalm 9(–10)

1 Regarding fulfillment. Over the secrets of the son. A Psalm. Pertaining to Dauid.

2(1) I will acknowledge you, O Lord, with my whole heart;
I will tell of all your wonderful deeds.

3(2) I will be glad and exult in you;
I will make music to your name, O Most High.

4(3) When my enemy turns back,
they shall grow weak and shall perish before you.

5(4) For you maintained my right and my cause;
you sat on the throne, you who give righteous judgment.

^aPossibly a song of praise

^bOr diminished them to

6(5) You rebuked nations, and the impious person perished;
you blotted out their name forever, even forever and ever.

7(6) The swords of the enemies failed completely; their^a cities you destroyed;
the memory of them perished resoundingly.

8(7) But the Lord remains forever,
he prepared his throne in judgment^b.

9(8) He will judge the world with righteousness;
he will judge the peoples with uprightness.

10(9) The Lord became a refuge for the needy,
a helper at the right moment in affliction.

11(10) And let those who know your name put their hope in you,
for you, O Lord, did not forsake those who seek you.

12(11) Make music to the Lord, who resides in Sion.
Declare his accomplishments among the nations.

13(12) For avenging blood he is mindful of them;
he did not forget the cry of the needy.

14(13) Have mercy on me, O Lord. See my humiliation at the hands of my
enemies;
you are the one who lifts me up from the gates of death,

15(14) so that I may proclaim all your praises,
in the gates of daughter Sion;
I will rejoice in your deliverance.

16(15) Nations got stuck in the corruption that they made;
in the very trap that they hid their own foot was caught.

17(16) The Lord is known in the judgments he performs;
sinners were caught in the work of their own hands.

cOde of an interlude on strings^c

18(17) Let sinners be turned away to Hades,
all the nations that keep forgetting God.

19(18) For the poor shall not be wholly forgotten,
nor shall the endurance of the needy perish forever.

20(19) Rise up, O Lord! Do not let mortals prevail;
let nations be judged before you.

21(22) Set a lawgiver over them, O Lord;
let nations know that they are only human.

Interlude on strings

22(1) Why, O Lord, do you stand far off?
Why do you overlook, at the right moment, in affliction?

23(2) When the impious behave arrogantly, the poor are set on fire;
they are caught in the schemes they devise.

^aLacking in Gk

^bOr *justice*

^cPossibly *Vocal* (in distinction from instrumental) *interlude*

24(3) For sinners command themselves for the lusts of their heart,
and they who do injustice count themselves blessed.

25(4) Sinners provoked the Lord saying^a,
"He will not seek out to the full extent of his wrath."
There is no God before them.

26(5) Their ways are defiled at all times;
your judgments are being erased from their sight;
they will gain mastery over all their enemies.

27(6) For they said in their heart, "We shall not be shaken;
from generation to generation ^bwe shall not meet^b adversity"—

28(7) whose mouths are full of cursing and bitterness and deceit;
under their tongues are grief and hardship.

29(8) They sit in ambush with the rich,
in secret places to kill the innocent.

30(9) Their eyes focus on the needy;
they lurk in secret like a lion in its covert;
they lurk that they may seize the poor,
that they may seize the poor by dragging them off.

31(10) In their trap they will humble them,
they shall stoop and fall when they gain mastery over the needy.

32(11) For they said in their heart, "God has forgotten,
he turned away his face so as not to see it at all."

33(12) Rise up, O Lord God, let your hand be lifted up;
do not forget the needy.

34(13) Why did the impious provoke God?
For they said in their heart, "He will not seek us^a out."

35(14) But you do see, because you note hardship and anger,
to transmit them into your hands;
the^c poor have abandoned themselves to you;
you were one who helps the orphan.

36(15) Crush the arm of sinners and evildoers;
their sins shall be sought out, and they shall no more be found because
of these.

37(16) The Lord ^dis king^d forever, even forever and ever;
you shall perish, O nations, from his land.

38(17) ^eO Lord you^e listened to the desire of the needy;
your ear inclined to the readiness of their heart,

39(18) to do justice for the orphan and the humble,
so that no person on earth may continue to brag.

^aLacking in Gk^bGk = *without*^cPr *therefore* = Ra^d*will reign as king* = Ra^e*The Lord* = Ra

Psalm 10(11)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

(1) In the Lord I trust; how can you say to me,
“Flee like a sparrow to the mountains”?—
2 for look, sinners bent the bow,
they prepared arrows for the quiver,
to shoot in a moonless night at the upright in heart;
3 because what you fashioned they destroyed.
But what did the righteous do?

4 The Lord is in his holy shrine;
the Lord's throne is in heaven.
His eyes focus on the needy;
his eyelids^a examine humankind.

5 The Lord examines the righteous and the impious,
but he who loves injustice hates his own soul.

6 On sinners he will rain down snares;
fire and sulfur and a tempestuous blast shall be the portion of their cup.

7 For the Lord is righteous, and he loved righteous deeds;
his face beheld uprightness.

Psalm 11(12)

1 Regarding fulfillment. Over the eighth. A Psalm. Pertaining to Dauid.

2(1) Save me, O Lord, for there is no longer anyone who is devout;
truth became scarce among humankind.

3(2) Each uttered vanities to his neighbor;
their^b lips are deceitful; ^cwith heart and with heart^c they spoke.

4(3) May the Lord destroy all deceitful lips
and boastful tongue,

5(4) those who say, “Our tongues we will magnify;
our lips are our own
—who is our lord?”

6(5) “Because the poor are wretched,
and because the needy groan,
I will now rise up,” says the Lord;
“I will place them^b in safety, I will speak freely against it^d.”

7(6) The oracles of the Lord are oracles that are pure,
silver refined by fire, tested for soil,
purified seven times.

8(7) You, O Lord, will guard us;
you will preserve us from this generation and forever.

^aOr *gaze*^bLacking in Gk^cPossibly *with a double heart*^dOr *him*

9(8) On every side the impious are walking about;
you showed high regard to humankind ^ain accordance with^a your
height^b.

Psalm 12(13)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

2(1) How long, O Lord, will you totally forget me?
How long will you turn your face from me?

3(2) Until when must I hold counsels in my soul,
and have pains in my heart all day long?
How long shall my enemy be exalted over me?

4(3) Regard, listen to me, O Lord my God!
Give light to my eyes, or I will sleep unto death,

5(4) and my enemy will say, "I prevailed over him";
they who afflict me will rejoice if I am shaken.

6(5) But I hoped in your steadfast love;
my heart shall rejoice in your salvation.
I will sing to the Lord, my benefactor,
and make music to the name of the Lord, the Most High.

Psalm 13(14)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

(1) Fools said in their hearts, "There is no God."
They caused corruption and they were abominable in their practices;
there is no one who shows kindness, there is not even one.

2 The Lord peered down from heaven on humankind
to see if there are any who have understanding, or who seek after God.

3 They all turned away, as well they became useless;
there is no one who shows kindness, no, not even one.

4 Shall they never learn, all those who practice lawlessness?
Those who eat up my people, as they eat bread, did not call upon the
Lord.

5 They were in dreadful fear, there where there was no fear,
for God is with a righteous generation.

6 You put to shame the plans of the poor,
because the Lord is their hope.

7 Who shall give out of Sion the salvation of Israel?
When the Lord returns the captivity of his people,
let Iakob rejoice and Israel be glad.

^aOr *commensurate with*

^bOr *exalted state*

Psalm 14(15)

1 A Psalm. Pertaining to Dauid.

(1) O Lord, who shall sojourn in your tent?
And who shall tent on your holy mountain?

2 Those who walk being spotless and practicing righteousness,
speaking the truth from their heart;

3 who did not beguile with their tongue,
nor did evil to their neighbors,
and did not take up reproach against their next of kin.

4 In their eyes wicked people are despised,
but they glorify those who fear the Lord;
they who stand by their oath to their neighbors and do not renege.

5 They did not lend money at interest,
and did not take bribes against the innocent.

Those who do these things shall never be shaken.

Psalm 15(16)

1 A pillar inscription. Pertaining to Dauid.

(1) Protect me, O Lord, for in you did I hope.
I said to the Lord, "You are my Lord;
for you have no need of my goods^a."

3 As for the holy ones who are in his land—
he made marvelous his entire will among them.

4 Their infirmities were multiplied;
after that, they made haste;
I will not gather their gatherings as a result of spilled blood,
nor make mention of their names with my lips.

5 The Lord is the portion of my inheritance and of my cup;
you are the one who restores to me my inheritance.

6 Boundary lines dropped for me in the most excellent places^b;
indeed to me my inheritance is most excellent.

7 I will bless the Lord who makes me understand;
moreover, until night my kidneys instructed me.

8 I was seeing the Lord always before me,
for he is at my right hand, so that I will not be shaken.

9 Therefore my heart was glad,
and my tongue rejoiced;
moreover my flesh will tent in hope.

^aOr *good qualities/deeds* ^bLacking in Gk

10 For you will not abandon ^amy soul^a to Hades,
or let your devout one see corruption.

11 You made known to me ways of life.
You will fill me with gladness along with your presence;
^bin your right hand are delights, completely^b.

Psalm 16(17)

1 A Prayer. ^cPertaining to^c Dauid.

(1) Listen to my just cause, O Lord;
attend to my petition;
give ear to my prayer from lips free of deceit.

2 From you may my vindication come;
let my eyes see the right.

3 You tried my heart, you visited me by night,
you tested me, and no injustice was found in me.

4 That my mouth might not (4) speak of the deeds of humans,
due to the words from your lips, I kept to difficult ways.

5 Restore my steps to your paths;
so that my steps may not be unsteady.

6 I cried out, for you hearkened to me, O God;
incline your ear to me, and listen to my words.

7 Wondrously show your steadfast love,
you who save those that hope in you
from those who withstand your right hand.

8 Guard me as the apple of the eye;
you will shelter me with the shelter of your wings,
from the impious who distress me.

9 My enemies beset my soul;
they closed up their fat^d,
their mouths spoke arrogance.

11 Casting me out, presently they encircled me;
^etheir eyes they set to turn away to the ground^e.

12 They seized me like a lion eager for prey,
like a young lion that dwells in hiding.

13 Rise up, O Lord, overtake them, and trip them up,
deliver my life from the impious,
your sword (14) from the enemies of your hand.

14 O Lord, from ^fthe few things from earth^f
separate them in their lives.
And their bellies were filled with ^gyour hidden things^g:

^aOr me ^bPossibly your right hand is full of delights ^cOf = Ra ^dPossibly they became unresponsive ^eOr They diverted their eyes to the ground ^fOr what little the land produces
^gPossibly what you had stored up for them

they were fed with their sons
and left the remnants to their infants.

15 But as for me, I shall appear before your face in righteousness;
I shall be fed when your glory appears.

Psalm 17(18)

1 Regarding fulfillment. Pertaining to Dauid the servant of the Lord, what he said to the Lord, namely,^a the words of this ode on the day on which the Lord delivered him from the hand of all his enemies, and from the hand of Saoul. 2 He said:

- (1) I will love you, O Lord my strength.
- 3(2) The Lord is my firmness, my refuge, and my deliverer,
my God is my helper—and I will hope in him—
my protector, and the horn of my salvation, my supporter.
- 4(3) Praising, I will call upon the Lord
and I shall be saved from my enemies.
- 5(4) Pangs of death encompassed me;
torrents of lawlessness alarmed me;
- 6(5) pangs of Hades encircled me;
snares of death overtook me.
- 7(6) And when I was afflicted I called upon the Lord;
to my God I cried.
From his holy shrine he heard my voice,
and my cry to him will enter into his ears.
- 8(7) Then the earth shook and was set atremble;
the foundations also of the mountains were disturbed
and shook, because God was angry with them.
- 9(8) Smoke went up because of his wrath,
and fire flamed from before him;
coals were ignited by it^b.
- 10(9) He bent heaven, and came down;
thick darkness was under his feet.
- 11(10) He mounted cheroubin, and flew;
he flew upon wings of winds.
- 12(11) And he made darkness his hide-away,
around him was his tabernacle,
dark water in airy clouds.
- 13(12) ^cBecause of^c the brightness before him the clouds passed,
hailstones and coals of fire.
- 14(13) The Lord also thundered from heaven,
and the Most High uttered his voice.

^aLacking in Gk ^bPossibly *him* ^cOr *From*

15(14) And he sent out arrows, and scattered them;
 he multiplied lightnings, and confounded them.

16(15) Then the springs of the waters appeared,
 and the foundations of the world were laid bare
 at your rebuke, O Lord,
 at the blast of the breath of your wrath.

17(16) He sent out from on high, and he took me;
 he took me out of many waters.

18(17) He will deliver me from my powerful enemies,
 and from those who hate me;
 for they were too stout for me.

19(18) They overtook me in the day of my ill-treatment;
 but the Lord became my support.

20(19) He brought me out into spaciousness;
 he will deliver me, because he wanted me.

21(20) And the Lord will reward me according to my righteousness;
 and according to the cleanliness of my hands he will give back to^a me.

22(21) For I kept the ways of the Lord,
 and did not impiously depart from my God.

23(22) For all his judgments were before me,
 and his statutes I did not put away from me.

24(23) I shall be blameless before him,
 and I shall keep myself from lawlessness.

25(24) Therefore the Lord will recompense me according to my righteousness,
 and according to the cleanliness of my hands in his sight.

26(25) With the devout you will be considered devout,
 and with the innocent man you will be innocent.

27(26) and with the select you will be select;
 and with the crooked you will pervert.

28(27) For it is you who will save a humble people,
 but the eyes of the haughty you will humble.

29(28) For it is you who will light my lamp, O Lord;
 O my God, you will light my darkness.

30(29) For by you I shall be rescued from ^ba pirate's nest^b,
 and by my God I will scale a wall.

31(30) My God—his way is perfect;
 the oracles of the Lord have been tried by fire^c;
 he is a protector for all who hope in him.

32(31) For who is God except^d the Lord?
 And who is God besides our God?—

33(32) the God who girded me with power,
 and made my way perfect,

34(33) refitting^e my feet like the feet of a deer,
 and setting me secure on the heights,

^areward = Ra ^bPerhaps temptation ^cOr prove true ^dbesides = Ra ^ewho refits = Ra

35(34) training my hands for war;
and my arms you made a bronze bow.

36(35) You gave me protection for my deliverance,
and your right hand supported me;
your instruction set me straight completely^a.

37(36) You gave me a wide place for my steps under me,
and my footsteps did not weaken.

38(37) I will pursue my enemies and overtake them;
and I will not turn back until they fail.

39(38) I will much afflict them, and they will not be able to stand;
they shall fall under my feet.

40(39) For you girded me with power for the battle;
you put^b my opponents in shackles under me.

41(40) You made my enemies turn their backs to me,
and those who hated me you destroyed.

42(41) They cried out, but there was no one to save them;
they cried out^c to the Lord, but he did not listen to them.

43(42) I will beat them fine, like dust before the wind;
I will grind them down like the mire of the streets.

44(43) You will deliver me from disputes with people;
you will make me head of nations;
a people, whom I did not know, served me.

45(44) At the hearing of the ear it obeyed me;
foreign sons lied to me.

46(45) Foreign sons grew old,
and limped from their paths.

47(46) The Lord lives! Blessed be my God,
and let the God of my salvation be exalted,

48(47) the God who is giving me vengeance
and subdues peoples under me;

49(48) my deliverer from my irascible enemies;
you will exalt me out of the reach of my adversaries;
you will deliver me from an unjust man.

50(49) Therefore I will acknowledge you, O Lord, among nations,
and make music to your name,

51(50) magnifying the salvation^d of his king
and showing steadfast love to his anointed,
to Dauid and his offspring forever.

Psalm 18(19)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

2(1) The heavens are telling the glory of God;
and the firmament proclaims his handiwork.

^a+ and your instruction, it will teach me = Ra ^b+ all = Ra ^cLacking in Gk ^dOr acts of deliverance

3(2) Day to day spews forth utterance,
and night to night proclaims knowledge.

4(3) There is no talking, nor are there words,
whose voices are not heard;

5(4) their sound went out to all the earth,
and their utterances to the ends of the world.

6(5) He set his tent in the sun,
and he, like a bridegroom
going out from his bride's chamber,
will rejoice, like a giant, to run his course.

7(6) From the utmost end of heaven is his^a starting-point,
and his^a goal is as far as the utmost end of heaven;
and there is no one who will be hid from his^a heat.

8(7) The law of the Lord is perfect, turning souls;
the testimony of the Lord is reliable, making infants^b wise;

9(8) the precepts of the Lord are upright, making glad the heart;
the commandment of the Lord is radiant, enlightening the eyes;

10(9) the fear of the Lord is pure, enduring forever and ever;
the judgments of the Lord are valid and justified altogether,

11(10) ^cthings desired^c more than gold, and much precious stone;
sweeter also than honey, and honeycomb.

12(11) Indeed your slave keeps them;
in keeping them there is great reward.

13(12) Faults—who can detect them?
Clear me from my hidden ones.

14(13) Spare your slave also from foreigners;
if they will not have dominion over me, then I shall be blameless,
and be cleansed from great sin.

15(14) The sayings of my mouth
and the meditation of my heart will be pleasing before you, always,
O Lord, my helper and my redeemer.

Psalm 19(20)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

2(1) The Lord hearken to you in the day of trouble!
The name of the God of Iakob protect you!

3(2) May he send you help from the sanctuary,
and give you support from Sion.

4(3) May he remember your every offering;
and let your burnt sacrifice increase.

Interlude on strings

^aOr its

^bPossibly *the simple*

^c*desirable* = Ra

5(4) May he grant you your heart's desire,
and fulfill your every plan.

6(5) We will rejoice over your salvation,
and in the name of our God we shall glory.
May the Lord fulfill all your requests.

7(6) Now I knew that the Lord saved his anointed;
he will hearken to him from his holy heaven;
the salvation of his right hand comes^a with sovereignty.

8(7) Some glory in chariots, and some in horses,
but we will glory in the name of the Lord our God.

9(8) They were shackled and fell,
but we rose and were set upright.

10(9) Save your king, O Lord;
and hearken to us when we call upon you.

Psalm 20(21)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

2(1) By your power the king shall be glad, O Lord,
and in your salvation he shall exult greatly!

3(2) You gave him his heart's^b desire,
and did not deprive him of the wish of his lips.

Interlude on strings

4(3) For you anticipated him with blessings of kindness;
you set a crown of precious stone on his head.

5(4) He asked you for life, and you gave it to him—
length of days forever and ever.

6(5) His glory is great through your salvation;
glory and majesty you will bestow on him.

7(6) You will give him blessing forever and ever;
you make him glad with joy through your presence.

8(7) For the king hopes in the Lord,
and through the steadfast love of the Most High he shall not be
shaken.

9(8) ^cMay your hand be found for all your enemies^c;
may your right hand find all those who hate you.

10(9) You will make them like a fiery furnace at the time of your presence.
The Lord will confound them in his wrath,
and fire will devour them.

11(10) You will destroy their offspring from the earth,
and their seed from among humankind,

12(11) because they turned evil against you,
they devised a plan, which they could never adhere to.

^aLacking in Gk

^bsoul's = Ra

^cPerhaps *May all your enemies feel your hand*

13(12) For you will ^aplace them as a back^a;
^bin your remnants you will prepare their face^b.

14(13) Be exalted, O Lord, in your power!
 We will sing and make music to your sovereignty.

Psalm 21(22)

1 Regarding fulfillment. Over the support at dawn. A Psalm. Pertaining to Dauid.

2(1) My God, my God, attend to me; why did you forsake me?
 The words of my trespasses ^ckeep me^c far from my salvation.

3(2) O my God, I will cry by day, but you will not listen;
 and by night, but it will not turn into folly for me.

4(3) But you, the commendation of Israel, dwell ^din the sanctuary^d.

5(4) In you our ancestors hoped;
 they hoped, and you delivered them.

6(5) To you they cried, and were saved;
 in you they hoped, and were not put to shame.

7(6) But I am a worm, and not human;
 insulted by others, and despised by the people.

8(7) All who saw me mocked at me;
 they ^etalked with their lips^e, they moved^f their heads:

9(8) "He hoped in the Lord, let him deliver him
 let him save him, because he wanted^g him!"

10(9) Because it was you who drew me from the belly;
 my hope ^hyou have been^c from my mother's breast.

11(10) On you I was cast from the womb,
 and from my mother's stomach you have been my God.

12(11) Do not keep away from me, for trouble is near;
 because there is no one to help.

13(12) Many young bulls encircled me,
 fat bulls surrounded me;

14(13) they opened wide their mouths at me,
 like a^h lion that ravens and roars.

15(14) I was poured out like water,
 and all my bones were out of joint;
 my heart became like wax melting within my belly;

16(15) my strength was dried up like a potsherd,
 and my tongue is stuck to my throat;
 you brought me down to the dust of death.

^aPerhaps turn them to flight ^bPerhaps you will make them face your survivors ^cLacking in Gk
^damong saints = Ra ^ePossibly made mouths at me ^fi.e. in scorn ^gwants = Ra ^hthe = Ra

17(16) For many dogs encircled me;
 a company of evildoers surrounded me.
 My hands and feet they gouged;

18(17) I could count all my bones,
 but they observed and looked at me;

19(18) they divided my clothes among themselves,
 and for my clothing they cast lots.

20(19) But you, O Lord, do not put my help far away!
 Attend to my support!

21(20) Deliver my soul from the sword,
 my only life^a from the power of a dog!

22(21) Save me from the mouth of a lion;
 my lowliness from the horns of unicorns!

23(22) I will tell of your name to my kindred;
 in the midst of the assembly I will sing a hymn to you:

24(23) You who fear the Lord, praise him!
 All you offspring of Jacob, glorify him;
 let all the offspring of Israel fear him.

25(24) For he did not despise or scorn the petition of the poor;
 nor did he turn away his face from me,
 but listened to me when I cried to him.

26(25) From you comes my commendation in the great assembly;
 my vows I will pay before those who fear him.

27(26) The needy shall eat and be satisfied;
 those who seek him shall praise the Lord;
 their hearts shall live forever and ever!

28(27) All the ends of the earth shall remember and turn to the Lord;
 and all the families of the nations shall worship before him^b.

29(28) For kingship is the Lord's,
 and he it is who is master over the nations.

30(29) All the fat ones of the earth ate and worshipped;
 before him shall all who descend into to the earth fall down.
 And ^cmy soul lives^c for him,

31(30) and my offspring will serve him;
 the coming generation will be announced to the Lord,

32(31) and they shall announce his righteousness
 to the people yet unborn, because the Lord did it.

Psalm 22(23)

1 A Psalm. Pertaining to David.

(1) The Lord shepherds me, and I shall lack nothing.
 2 In a verdant place, there he made me tent;

^aLacking in Gk ^byou = Ra ^cOr I live

3 by restful water he reared me;
 he restored my soul.
 He led me into righteous paths
 for his name's sake.

4 For even if I walk in the midst of death's shadow,
 I will fear no evil; for you are with me;
 your rod and your staff—they comforted me.

5 You prepared a table before me over against those that afflict me;
 you anointed my head with oil;
 and your cup was intoxicating (6) like the best.

6 And your steadfast love shall pursue me all the days of my life,
 and my residing in the house of the Lord ^ashall be^a for length of days.

Psalm 23(24)

1 A Psalm. Pertaining to Dauid.^b

(1) The earth is the Lord's and its fullness,
 the world, and all those who live in it;

2 he founded it on seas,
 and prepared it on rivers.

3 Who shall ascend the mountain of the Lord?
 And who shall stand in ^cthe place of his sanctity?

4 Those who have clean hands and pure hearts,
 who did not occupy their souls with what is vain,
 and did not swear deceitfully to their neighbor.

5 These will receive blessing from the Lord,
 and mercy from God their savior.

6 This is the company of people who seek him,
 who seek the face of the God of Iakob.

Interlude on strings

7 Raise the gates, O rulers of yours!
 and be raised up, O perpetual gates!
 and the King of glory shall come in.

8 Who is this King of glory?
 The Lord, strong and powerful,
 the Lord, powerful in battle.

9 Raise the gates, O rulers of yours!
 and be raised up, O perpetual gates!
 and the King of glory shall come in.

10 Who is this King of glory?
 The Lord of hosts, he is the King of glory.

^aLacking in Gk ^{b+} *Of the first day of the week* = Ra ^c*this holy place* = Ra

Psalm 24(25)

1 A Psalm. Pertaining to Dauid.

(1) To you, O Lord, I lifted up my soul. (2) O my God.
 2 In you I trust; may I not be put to shame;
 nor let my enemies deride me.

3 Indeed all those who wait for you shall not be put to shame;
 let them be ashamed who are wantonly lawless.

4 Make known to me your ways, O Lord;
 and teach me your paths.

5 Lead me to your truth,
 and teach me, for you are God my savior;
 and for you I waited all day long.

6 Be mindful of your compassion, O Lord,
 and of your steadfast love, for they are from of old.

7 Do not remember the sins of my youth or my ignorance;
 but you—remember me according to your steadfast love,
 for your kindness' sake, O Lord!

8 Kind and upright is the Lord;
 therefore he will set a law for sinners in the way.

9 He will lead the meek in justice;
 he will teach the meek his ways.

10 All the ways of the Lord are steadfast love and truth,
 for those who seek his covenant and his solemn charges.

11 For your name's sake, O Lord—
 and you will expiate my sin; for it is great.

12 Who are they that fear the Lord?
 He will set a law for them in the way that he^a chose.

13 Their soul will abide in prosperity,
 and their children shall possess land.

14 The Lord is the empowerment of those who fear him,
 and his covenant exists to make ^bthis^b clear to them.

15 My eyes are ever toward the Lord,
 for he will pull my feet out of a snare.

16 Look upon me and have mercy on me,
 for I am an only child and am poor.

17 The afflictions of my heart were widened;
 bring me out of my anguish.

18 See my humiliation and my trouble,
 and forgive all my sins.

^aOr *they*^bLacking in Gk^cPerhaps *relieved*

19 See how my enemies multiplied,
and with what unjust hatred they hated me.
20 O guard my life, and deliver me;
may I not be put to shame, for I hoped in you.
21 Innocent and upright people would attach themselves to me,
for I waited for you^a.
22 Redeem Israel, O God,
out of all its afflictions.

Psalm 25(26)

1 ^bPertaining to^b Dauid.

(1) Vindicate^c me, O Lord, for I walked in my guilelessness,
and since I hope in the Lord I shall not grow weak.
2 Prove me, O Lord, and try me;
test my ^dkidneys and heart^d.
3 For your steadfast love is before my eyes,
and I was pleased with your truth.
4 I did not sit with a worthless council,
nor will I consort with transgressors of the law;
5 I hated the assembly of evildoers,
and will not sit with impious people.
6 I will wash my hands in innocence,
and go around your altar, O Lord,
7 to hear a sound of praise,
and to tell all your wondrous deeds.
8 O Lord, I loved the splendor of your house,
and the place where your glory tents.
9 Do not destroy me together with the impious,
nor my life with men of blood,
10 in whose hands are lawless deeds;
their right hands were full of bribes.
11 But as for me, I walked in my guilelessness;
redeem me, and have mercy on me.
12 My^e foot stood in uprightness;
in assemblies I will bless you, O Lord.

^a+ O Lord = Ra ^bOf = Ra ^cJudge = Ra ^dOr heart and mind ^ePr For = Ra

Psalm 26(27)

1 ^aPertaining to^a David. ^b[Before he was anointed.]^b

(1) The Lord is my illumination and my savior; whom shall I fear?
 The Lord is the protector of my life; of whom shall I be in dread?

2 When evildoers would approach me to devour my flesh—
 those that afflict me and my enemies—they became weak and fell.

3 Though an army be arrayed against me, my heart shall not fear;
 though war rise up against me, in this^c I hope.

4 ^dOne question^d I asked of the Lord, this^c will I seek^e,
 in order to live in the house of the Lord all the days of my life,
 in order to behold the pleasantness of the Lord,
 and to visit his shrine.

5 For he hid me in the tabernacle in the day of troubles;
 he sheltered me in the secret spot of his tabernacle;
 he set me high on a rock.

6 Now, look, he exalted my head against my enemies;
 I made the rounds and I offered in his tabernacle a sacrifice with shouts
 of joy;
 I will sing and make music to the Lord.

7 Listen, O Lord, to my voice with which I cried aloud,
 have mercy on me and listen to me!

8 To you my heart said, "My face sought you!"
 Your face, Lord, will I seek.

9 Do not turn your face from me.
 Do not evade your slave in wrath;
 be my helper. Do not damn me,
 do not abandon me, O God my savior!

10 For my father and my mother abandoned me,
 but the Lord took me to himself.

11 Guide me by your law in your way, O Lord,
 and lead me on a straight path because of my enemies.

12 Do not give me up to the souls^h of those that afflict me,
 for unjust witnesses rose against me,
 and injustice lied to itself.

13 I believe, in order that I may see the good things of the Lord in the land of
 the living.

^aOf = Ra ^bWithout [] = Ra ^cAntecedent unclear ^dGk uncertain ^eseek after = Ra
^fPr my = Ra ^gLacking in Gk ^hOr will

14 Wait for the Lord;
take courage, and let your heart be strong;
wait for the Lord!

Psalm 27(28)

1 ^aPertaining to^a Dauid.

(1) To you, O Lord, I cried;
my God, do not pass me by in silence;
for if you pass me by in silence,
I shall be like those who go down into a pit.

2 Listen to the voice of my petition, as I petition you,
as I lift up my hands toward your holy shrine.

3 Do not drag my soul away together with sinners;
together with those who practice injustice do not destroy me,
who speak peace with their neighbors,
but evil is in their hearts.

4 Give them according to their works,
and according to the wickedness of their practices;
give them according to the works of their hands;
render them their due reward.

5 Because they took no notice of the works of the Lord,
or of the works of his hands,
you will break them down and build them up no more.

6 Blessed be the Lord, for he listened to the sound of my petition.

7 The Lord is my helper and my protector;
in him my heart hoped; so I was helped,
and my flesh revived,
and willingly I shall acknowledge him.

8 The Lord is the empowerment of his people;
he is the saving protector of his anointed one.

9 O save your people, and bless your heritage;
shepherd them, and lift them up forever.

Psalm 28(29)

1 A Psalm. Pertaining to Dauid.^b

(1) Bring to the Lord, O sons of God^c,
Bring to the Lord glory and honor.
Bring to the Lord glory for his name;
worship the Lord in his holy court.

^aOf = Ra

^b+Of the going forth of the Tabernacle = Ra

^c+ bring to the Lord young rams = Ra

3 The voice of the Lord is over the waters;
 the God of glory thundered,
 the Lord, over many waters.

4 The voice of the Lord in strength;
 the voice of the Lord in majesty;

5 the voice of the Lord, who crushes the cedars;
 the Lord will crush the cedars of Lebanon.

6 He will pulverize them, ^aas ^bhe did ^bthe calf, Lebanon^a,
 but he that is beloved is like a young of unicorns.

7 The voice of the Lord who divides flames of fire;

8 the voice of the Lord who shakes the wilderness;
 the^c Lord will shake the wilderness of Kades.

9 The voice of the Lord who restores the deer,
 and he will uncover the forests;
 and in his shrine every one speaks of glory.

10 The Lord will settle what is flooded;
 the Lord will take his seat as king forever.

11 The Lord will give strength to his people!
 The Lord will bless his people with peace!

Psalm 29(30)

1 ^dA^e Psalm. Of an Oded of the dedication^f of the house. Pertaining to Dauid.

2(1) I will exalt you, O Lord, for you upheld me,
 and did not let my foes be glad over me.

3(2) O Lord my God, I cried to you, and you healed me.

4(3) O Lord, you brought up my soul from Hades,
 saved me from those that go down into a pit.

5(4) Make music to the Lord, O you his devout ones,
 and acknowledge the mentioning of his holiness.

6(5) For wrath is in his fury,
 but life in his will;
 weeping will lodge for the evening,
 but rejoicing comes with the morning.

7(6) As for me, I said in my prosperity,
 “*I shall never be shaken.*”

8(7) By your will, O Lord, you furnished my beauty with power;
 but you turned away your face and I became troubled.

9(8) To you, O Lord, I will cry,
 and to my God I will petition:

^aOr Lebanon, as he did the calf ^bLacking in Gk ^cPr and = Ra ^dPerhaps a psalm
 (instrumental music) accompanied by a song of praise (vocal music) ^ePr Regarding fulfillment.
 = Ra ^fOr rededication

10(9) “What profit is there in my blood,
 when I go down to corruption?
 Surely dust will not acknowledge you,
 or tell of your truth?”

11(10) The Lord heard and had mercy on me;
 the Lord became my helper.

12(11) You turned my mourning into a dance for me;
 you tore my sackcloth and clothed me with gladness,

13(12) so that my glory may make music to you, and I shall not be stunned^a.
 O Lord my God, I will acknowledge you forever.

Psalm 30(31)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.^b

2(1) In you, O Lord, I hoped; may I never be put to shame;
 in your righteousness deliver me and rescue me.

3(2) Incline your ear to me;
 be quick to rescue me.
 Be a protector-God for me,
 and a house of refuge, to save me.

4(3) For you are my empowerment and my refuge;
 for your name’s sake you will lead me and nourish me;

5(4) you will bring me out of this snare, which they hid for me,
 for you are my protector.

6(5) Into your hands I will entrust my spirit;
 you redeemed me, O Lord, God of truth.

7(6) You hated those who carefully guarded vanities uselessly,
 but I hoped in the Lord.

8(7) I will exult and be glad in your steadfast love,
 because you looked upon my humiliation;
 you saved my soul from anguish,

9(8) and did not imprison me in the hands of the enemy;
 you set my feet in a spacious place.

10(9) Have mercy on me, O Lord, for I am being afflicted;
 my eye was troubled because of vexation^c,
 my soul and my belly also.

11(10) For my life failed with pain,
 and my years with sighing;
 my strength grew weak in poverty,
 and my bones were troubled.

^aPerhaps stunned into silence ^{b+} Of alarm = Ra ^cOr anger

12(11) I became an ^aobject of^a insult with all my enemies,
and to my neighbors, very much;
an ^aobject of^a fear to my acquaintances;
those who would see me outside fled from me.

13(12) I passed out of mind like one who is dead;
I became like a broken vessel.

14(13) For I heard the censure of many who sojourn all around;
as they gathered together against me,
they plotted to take my life.

15(14) But I hoped in you, O Lord;
I said, "You are my God."

16(15) My times are in your hands;
deliver me from the hand of my enemies
and from my persecutors.

17(16) Let your face shine upon your slave;
save me in your steadfast love.

18(17) May I not be put to shame, O Lord, for I called on you;
may the impious be shamed and be brought down to Hades.

19(18) Let the deceitful lips become speechless,
which speak lawlessness against the righteous
with pride and contempt.

20(19) O how abundant is your kindness^b
that you hid for those who fear you,
and accomplished for those who hope in you,
before everyone!

21(20) In the secret place of your presence you shall hide them from human
disturbance;
you will shelter them in ^ca tent^c from contentious tongues.

22(21) Blessed be the Lord, for he wondrously showed his steadfast love in a city
under siege.

23(22) But I said in my alarm,
"I have^d been cast from your sight."
On that account you listened to the voice of my petition
when I cried out to you.

24(23) Love the Lord, all you his devout,
because the Lord seeks out truth,
and repays those who act excessively with haughtiness.

25(24) Take courage, and let your heart be strong,
all you who hope in the Lord.

^aLacking in Gk^b+ O Lord = Ra^cOr your tent i.e. the tabernacle^d+ therefore = Ra

Psalm 31(32)

1 Pertaining to Dauid. Of understanding.

(1) Happy are those whose lawless behavior was forgiven,
and whose sins were covered over.

2 Happy the man whose sin the Lord will not reckon,
and in whose mouth there is no deceit.

3 Because I kept silence, my bones grew old
from my crying all day long.

4 For day and night your hand was heavy upon me;
I was made wretched when a thorn was stuck in me.

Interlude on strings

5 Then I made known my sin
and I did not cover my lawlessness;
I said, "I will declare to the Lord, against myself, my lawlessness,"
and you forgave the impiety of my sin.

Interlude on strings

6 Over this, all who are devout shall offer prayer to you at the appropriate
time;
but when a flood of many waters comes, these will not reach them.

7 You are my refuge from the affliction that besets me;
^ayou are^a my enjoyment, redeem me from those that encircle me!

Interlude on strings

8 I will instruct you and teach you in the very way in which you should go;
I will fix my eyes upon you.

9 Do not be like a horse or a mule, without understanding;
with bridle and muzzle squeeze their jaws
when they do not come near to you.

10 Many are the scourges of the sinner,
but steadfast love will surround the person who hopes in the Lord.

11 Be glad in the Lord and rejoice, O righteous,
and boast, all you upright in heart.

Psalm 32(33)

1 Pertaining to Dauid.

(1) Rejoice in the Lord, O you righteous.
Praise befits the upright.

2 Acknowledge the Lord with the lyre;
make music to him with the harp of ten strings.

3 Sing to him a new song;
play skillfully on the strings, with shouting.

^aLacking in Gk

4 For the word of the Lord is upright,
and all his works are done in faithfulness.

5 He loves mercy and justice;
the earth is full of the steadfast love of the Lord.

6 By the word of the Lord the heavens were made firm,
and all their host by the breath of his mouth,

7 as he gathers the waters of the sea ^aas a wineskin^a,
as he puts the deeps in storehouses.

8 Let all the earth fear the Lord;
and let all the inhabitants of the world be shaken because of him.

9 For he spoke, and they came to be;
he commanded, and they were created.

10 The Lord scatters the counsels of nations;
and he frustrates the thoughts of peoples,
and frustrates the counsels of rulers.

11 But the counsel of the Lord remains forever,
the thoughts of his heart to generation after generation.

12 Happy is the nation whose God is the Lord,
the people whom he chose as a heritage for himself.

13 The Lord looked down from heaven;
he saw all humankind.

14 From his prepared abode
he looked down on all the inhabitants of the earth—

15 he who alone fashioned their hearts,
and kept observing all their deeds.

16 A king is not saved by his great army,
and a giant will not be saved by his great strength.

17 A horse is a vain hope for safety,
and by its great power it will not be saved.

18 Look, the eyes of the Lord are on those who fear him,
on those who hope in his steadfast love,

19 to deliver their souls from death,
and to keep them alive in famine.

20 Our soul waits for the Lord;
because he is our helper and protector,

21 because our heart will be glad on account of him,
and through his holy name we hoped.

22 May your steadfast love, O Lord, be upon us,
even as we hoped in you.

^aPossibly *as in a wineskin*

Psalm 33(34)

1 Pertaining to Dauid. When he ^achanged his face^a before Abimelech, and he let him go, and he went away.

2(1) I will bless the Lord at every opportunity;
 his praise shall continually be in my mouth.

3(2) My soul shall be commended in the Lord;
 let the meek hear and be glad.

4(3) O magnify the Lord with me,
 and let us exalt his name together.

5(4) I sought the Lord, and he hearkened to me,
 and delivered me from all my sojournings.

6(5) Come to him, and be enlightened;
 and your faces shall never be put to shame.

7(6) This poor person cried, and the Lord listened to him,
 and saved him from all his afflictions.

8(7) The Lord's angel will encamp
 around those who fear him, and will deliver them.

9(8) O taste and see that the Lord is kind;
 happy the man who hopes in him.

10(9) O fear the Lord, you his holy ones,
 for those who fear him have no want.

11(10) The rich became poor and hungry,
 but those who seek the Lord shall not suffer decrease in any good thing.

Interlude on strings

12(11) Come, O children, hear me;
 I will teach you the fear of the Lord.

13(12) Who is the person that wants life,
 coveting to see good days?

14(13) Stop your tongue from evil,
 and your lips from speaking deceit.

15(14) Turn away from evil, and do good;
 seek peace, and pursue it.

16(15) The Lord's eyes are on the righteous,
 and his ears are open to their petition.

17(16) But the Lord's face is against evildoers,
 to destroy the remembrance of them from earth.

18(17) The righteous cried, and the Lord listened to them,
 and rescued them from all their afflictions.

19(18) The Lord is near to the brokenhearted,
 and will save the humble in spirit.

20(19) Many are the afflictions of the righteous,
 but he will rescue them from them all.

^aPossibly *feigned* madness

21(20) The Lord will keep all their bones;
not one of them will be crushed.
22(21) The death of sinners is wretched,
and those who hate the righteous shall go wrong.
23(22) The Lord will redeem the lives^a of his slaves;
none of those who hope in him will go wrong.

Psalm 34(35)

1 Pertaining to Dauid.

(1) Render judgment, O Lord, on those who do me injustice;
 fight against those who fight against me!
2 Take hold of (circular) shield^b and (oblong) shield^b, and rise up to help
 me!
3 Pour forth^c the sword and block the way against my pursuers;
 say to my soul, “I am your salvation.”

4 Let them be shamed and embarrassed who seek after my life.
 Let them be turned back and be put to shame who devise evil against
 me.
5 Let them be like dust before the wind,
 with the Lord’s angel driving them on.
6 Let their way be dark and slippery,
 with the Lord’s angel pursuing them.

7 For without cause they hid their destructive snare for me;
 without reason they cast reproach on my life.
8 Let the snare which they do not recognize come upon them^d.
 And let the chase which they^d concealed catch them^d;
 and they^d shall fall in that very snare.

9 But my soul shall rejoice in the Lord;
 it will delight in his salvation.
10 All my bones shall say, “O Lord, who is like you
 in delivering the poor from those too hard for them,
 the poor and needy from those who despoil them?”

11 When unjust witnesses rose up they kept asking me about things I did not
 know.
12 They would repay me evil for good,
 and my soul with barrennesse.
13 But as for me, when they troubled me, I would put on sackcloth
 and would humble my soul with fasting.
 My prayer shall return into my lap.
14 Like a neighbor, like a brother of ours, so I would please them;
 as one grieving and sad, so I would humble myself.

^aOr *souls*

^blarge in size

^cOr *Draw*

^dGk sg; pl = Ra

^eOr *childlessness*

15 But they were glad against me and gathered together;
 scourges were gathered against me, but I did not know;
 they were split apart but were not stunned^a;
 16 they tried me, they mocked me mockingly,
 they gnashed their teeth at me.

17 When, O Lord, will you take a look?
 Restore my soul from their ravages,
 my only life^b from the lions!

18 Then I will acknowledge you^c in a large assembly;
 in a throng I will praise you.

19 May those who unjustly are my enemies not be happy over me,
 those who hate me without cause and wink with the eyes.

20 For as they were speaking peace to me,
 they were devising treachery to vent their wrath.

21 They opened wide their mouths against me;
 they said, "Good, Good, our eyes saw it."

22 You saw, O Lord; do not pass by in silence!
 O Lord, do not be far from me!

23 Wake up! Pay attention to my trial,
 to my case, my God and my Lord!

24 Vindicate me, O Lord my God, according to your righteousness,
 and may they not be happy over me.

25 May they not say in their hearts, "Good^d, we have our soul's desire."
 Nor may they say, "We swallowed him up."

26 May those who are happy at my calamities be put to both shame and
 embarrassment;
 let those who brag against me be clothed with shame and
 embarrassment.

27 May those who want my vindication exult and be glad,
 and let those who want the peace of his slave
 say ever more, "Let the Lord be magnified."

28 Then my tongue shall declaim your righteousness
 and your commendation all day long.

Psalm 35(36)

1 Regarding fulfillment. Pertaining to the slave of the Lord, David.

2(1) Transgressors, in order to sin, assure themselves;
 there is no fear of God before their eyes.

3(2) For they practiced deceit before him,
 that they might find lawlessness in him and hate him^e.

^aPossibly stunned into inactivity

^bOr soul

^c+ O Lord = Ra

^d+ Good = Ra

^eLacking in Gk

4(3) The words of their mouths are lawlessness and deceit;
they did not want to be sensible to do good.

5(4) They plotted lawlessness while on their beds;
they were set on every way that was not good,
and evil they did not treat with contempt.

6(5) Your steadfast love, O Lord, extends to heaven,
your truth as far as the clouds.

7(6) Your righteousness is like God's mountains,
your judgments are a great deep;
you will save humans and animals, O Lord.

8(7) How you increased your steadfast love, O God!
But humans will hope in the shelter of your wings.

9(8) They will be intoxicated with the fatness^a of your house,
and you will give them drink from the brook of your delights^b.

10(9) For with you is life's fountain;
in your light we shall see light.

11(10) O extend^c your steadfast love to those who know you,
and your righteousness to the upright of heart!

12(11) Do not let the foot of arrogance reach me,
and may the sinners' hand not shake me.

13(12) There those who practice lawlessness fell;
they were thrust out and will be unable to stand.

Psalm 36(37)

1 ^dPertaining to^d Daud.

(1) Do not fret because of wicked people;
nor be envious of those that do lawlessness,

2 for they will quickly wither like grass,
and quickly wilt like green herbs.

3 Hope in the Lord, and keep doing kindness,
and tent in the land^e, and you will be tended by its wealth.

4 Take delight in the Lord,
and he will give you the requests of your heart.

5 Disclose your way to the Lord;
hope in him, and he will act.

6 He will make your vindication shine like the light,
and the judgment of your cause like the noonday.

7 Submit to the Lord, and supplicate him;
do not fret over those who keep prospering in their way,
over people who keep transgressing the law.

^aOr *wealth*

^b*delight* = Ra

^cPossibly *continue*

^d*Of* = Ra

^eOr *earth*

8 Cease from wrath, and forsake anger.
Do not fret—it leads only to evil.

9 For the wicked shall be destroyed,
but those who wait for the Lord—they shall inherit the land^a.

10 Yet a little while, and the sinner will be no more;
though you look diligently for their place, you will not find it.

11 But the meek shall inherit the land^a,
and take delight in abundant peace.

12 Sinners will closely watch the righteous,
and gnash their teeth at them;

13 but the Lord will laugh at them,
for he foresees that their day will come.

14 Sinners drew the sword;
they bent their bows
to bring down the poor and needy,
to slay the upright in heart;

15 may their sword enter into their own heart,
and their bows be crushed.

16 Better is a little that the righteous person has
than the great wealth of sinners.

17 For the arms of sinners shall be crushed,
but the Lord upholds the righteous.

18 The Lord knows the ways of the blameless,
and their heritage will abide forever;

19 they shall not be put to shame in evil times,
in days of famine they shall be fed.

20 Because sinners will perish,
and the enemies of the Lord, as soon as they are glorified and exalted,
they decline and vanish like smoke.

21 Sinners borrow, and will not pay back,
but the righteous are compassionate and keep giving;

22 for those that bless him shall inherit the land^a,
but those that curse him shall be destroyed.

23 People's steps are directed by the Lord,
and their way by his will;

24 should they fall, they will not fall headlong,
for the Lord steadies their hand.

^aOr *earth*

25 I used to be younger, and now am old,
yet I did not see the righteous forsaken
or their children begging bread.

26 All day long they are merciful and lend,
and their offspring shall become a blessing.

27 Avoid evil, and do good,
and tent forever and ever.

28 For the Lord loves justice;
he will not forsake his devout ones;
they shall be kept safe forever.
But the lawless shall be chased away,
and the offspring of the impious shall be destroyed.

29 The^a righteous shall inherit the land^b,
and tent in it forever and ever.

30 The mouths of the righteous shall declaim wisdom,
and their tongues shall speak justice.

31 The law of their God is in their hearts,
and their steps shall not be tripped up.

32 Sinners watch for the righteous,
and seek to put them to death.

33 But the Lord will not abandon them to their power,
nor have them condemned, should he bring them to trial.

34 Wait for the Lord, and keep to his way,
and he will exalt you to inherit the land^b;
you will look on when he destroys sinners.

35 I saw the impious being highly exalted,
and towering like the cedars of Lebanon.

36 And I passed by, and, look, they were no more;
and I sought them, but their place could not be found.

37 Mark innocence, and behold uprightness,
for there is a residue for the peaceable.

38 But transgressors shall be destroyed together;
the residue of the impious shall be destroyed.

39 But the salvation of the righteous is from the Lord,
and he is their protector in time of trouble.

40 The Lord will help them and rescue them,
and he will deliver them from sinners,
and save them, because they hoped in him.

^aPr but = Ra^bOr earth

Psalm 37(38)

1 A Psalm. Pertaining to Dauid. As a reminder^a.

2(1) O Lord, do not rebuke me in your anger,
or discipline me in your wrath.

3(2) For your arrows were stuck in me,
and you clamped your hand on me.

4(3) There is no healing in my flesh because of your wrath;
my bones have no peace because of my sins.

5(4) For my acts of lawlessness went over my head;
they weighed on me like a heavy burden.

6(5) My wounds stank and festered
because of my foolishness;

7(6) I was completely wretched and bowed down;
all day long I would go around looking sullen.

8(7) For my loin muscles were filled with mockeries,
and there is no healing in my flesh.

9(8) I was utterly vilified and humiliated;
I would roar because of the groaning of my heart.

10(9) O Lord, all my longing before you;
my groaning was not hidden from you.

11(10) My heart was troubled, my strength failed me;
as for the light of my eyes—it also has gone from me.

12(11) My friends and neighbors confronted me
and took their stand, and my next of kin stood far off.

13(12) Those who seek my life took to violence;
those who seek my hurt spoke vanities,
and contemplated treacheries all day long.

14(13) But I, like the deaf, would not hear;
like a mute, who cannot open his mouth.

15(14) And I became like one who does not hear,
and in whose mouth is no retort.

16(15) For it was in you, O Lord, that I hoped;
it is you, O Lord my God, who will listen.

17(16) For I said, "Only let not my enemies be happy over me";
and as my feet were shaken they boasted against me.

18(17) For I am ready for scourges,
and my pain is ever with me.

19(18) For I will report my lawlessness;
and I will show anxiety over my sin.

20(19) But my enemies are alive and have become stronger than I

^a+ about the sabbath = Ra

and those who hate me unjustly multiplied.

21(20) Those who render me evil for good
 would slander me because I would follow after righteousness,
 and they cast off me, the beloved, like a horrid corpse.

22(21) Do not forsake me, O Lord;
 O my God, do not be far from me;

23(22) attend to helping me, O Lord of my salvation.

Psalm 38(39)

1 Regarding fulfillment. Pertaining to Idithoun. An Ode. Pertaining to David.

2(1) I said, "I will guard my ways that I may not sin with my tongue;
 I set a watch to my mouth
 as sinners banded together before^a me."

3(2) I became dumb and was humbled; I ^bwas silent from^b good things;
 my suffering was renewed,

4(3) my heart became hot within me.
 And while I muse, the fire will burn;
 then I spoke with my tongue:

5(4) "Lord, let me know my end,
 and what is the number of my days;
 that I may know what I ^cfall short^c.

6(5) Look, you made my days ^{da} few^d handbreadths,
 and my existence is as nothing in your sight.
 Surely, every person alive is the sum total of vanity.

Interlude on strings

7(6) Indeed everyone passes through like a phantom.
 Surely for nothing they are in turmoil;
 they lay up treasure and do not know for whom they will gather it.

8(7) "And now what do I wait for? Is it not the Lord?
 And my existence is from you.

9(8) Deliver me from all my acts of lawlessness.
 You made me a reproach to the fool.

10(9) I became dumb and I did not open my mouth,
 for ^eit is you who did it^e.

11(10) Remove your scourges from me;
 I fainted because of the force of your hand.

12(11) "You disciplined mortals in reproof for lawlessness,
 and melted their soul like a spider's web;
 surely everyone is in turmoil for nothing.

Interlude on strings

^aOr against ^bPossibly stopped saying ^cI.e. have left ^dLacking in Gk ^eyou are the one
 who made me = Ra

13(12) Listen to my prayer, O Lord,
 and give ear to my petition;
 do not pass by my tears in silence.
 For I am a sojourner with you,
 and a visiting stranger, like all my forebears.

14(13) Let me be, that I may revive
 before I depart and I shall be no more."

Psalm 39(40)

1 Regarding fulfillment. Pertaining to Dauid. A Psalm.

2(1) I waited patiently for the Lord; he paid attention to me
 and listened to my petition.

3(2) He brought me up out of a pit of wretchedness,
 and from miry mud,
 and set my feet upon a rock,
 and directed my steps.

4(3) He put a new song in my mouth,
 a hymn to our God.
 Many will see and fear,
 and put their hope in the Lord.

5(4) Happy the man whose hope is the name of the Lord,
 and he did not look toward vanities, and mad delusions.

6(5) You made many, O Lord my God, your wondrous deeds,
 and as for your thoughts—none can compare with you.
 I proclaimed and told of them; they multiplied beyond number.

7(6) Sacrifice and offering you did not want,
 but ears you fashioned for me.
 Burnt offering and sin offering you did not request.

8(7) Then I said, "Here I am;
 in the book scroll it is written of me.

9(8) To do your will, O my God, that I wished,—
 and your law which is in my belly."

10(9) I told the glad news of righteousness in the great assembly;
 see, I will not restrain my lips,
 as you knew, O Lord.

11(10) I did not hide your righteousness within my heart,
 I spoke of your truth and your salvation;
 I did not conceal your steadfast love and your truth from the large
 congregation.

12(11) But do not, O Lord, put your compassion far away from me;
 your steadfast love and your truth supported me always.

13(12) For evils encompassed me without number;
 my acts of lawlessness overtook me, and I could not see;
 they became more than the hairs of my head,
 and my heart failed me.

14(13) Be pleased, O Lord, to deliver me;
 O Lord, pay attention to helping me.

15(14) May those be put to both shame and embarrassment who seek to remove
 my life;
 may those be turned back and embarrassed who want my hurt.

16(15) Let those immediately be awarded shame who say to me, "Good, Good!"

17(16) But may all who seek you, O Lord, rejoice and be glad in you;
 and let those who love your salvation say continually, "Let the Lord be
 magnified!"

18(17) As for me, I am poor and needy, but the Lord will take thought for me.
 You are my helper and my protector; O my God, do not delay.

Psalm 40(41)

1 Regarding fulfillment. A Psalm. Pertaining to David.

2(1) Happy are those who consider the poor and needy;
 the Lord shall deliver them in the evil day.

3(2) May the Lord carefully guard them and quicken them and make them
 happy in the land,
 and may he not give them up to the hands of their enemy.

4(3) May the Lord help them on their bed of pain;
^ain their illness you turned their whole bed^a.

5(4) As for me, I said, "O Lord, have mercy on me;
 heal me, for I sinned against you."

6(5) My enemies spoke evil against me:
 "When will he die and his name perish?"

7(6) And when they came in to see me, they would utter folly;
 their hearts gathered lawlessness to themselves;
 they would go outside and talk.

8(7) All my enemies would whisper together against me;
 against me they would devise evil for me.

9(8) ^bThey set against me an unlawful saying^b:
 "Now that he lies down to sleep he will surely not rise again?"

10(9) Even the person at peace with me, in whom I hoped,
 who would eat of my bread, magnified^c trickery against me.

11(10) But you, O Lord, be gracious to me,
 and raise me up, and I will repay them.

12(11) By this I knew that you have wanted me;
 because my enemy shall not be happy over me.

13(12) But me you supported because of my innocence,
 and secured me before you forever.

^aPossibly when they were ill, you completely restored them ^bOr They set afloat against me a wicked rumor ^cOr increased

14(13) Blessed be the Lord, the God of Israel, from everlasting to everlasting.
May it be, May it be.

BOOK II
(*Psalms 41[42]—71[72]*)

Psalm 41(42)

1 Regarding fulfillment. Regarding understanding. Pertaining to the sons of Kore.

2(1) Just as the doe longs for the springs of water,
so my soul longs for you, O God.

3(2) My soul thirsted for the living God.
When shall I come and appear to the face of God?

4(3) My tears became my food day and night,
while people would say to me day after day, "Where is your God?"

5(4) These things I remembered, and I poured out my soul upon me:
because I shall proceed to the place of the marvelous tabernacle^a, as far
as the house of God,
with shouts of rejoicing and acknowledging, a noise of one who is
feasting.

6(5) Why are you deeply grieved, O my^b soul, and why are you throwing me
into confusion?
Hope in God, for I shall acknowledge him;
my God is the salvation (6) of my face.

7 My soul was troubled at myself;
therefore I shall remember you from the land of Jordan and of
Hermoniim, from a small mountain.

8(7) Deep calls to deep at the noise of your cataracts;
all your surges and your billows passed over me.

9(8) By day the Lord will command his steadfast love,
and at night an ode is with me,
a prayer to the God of my life.

10(9) I will say to God, "My supporter you are; wherefore did you forget me?
Why must I walk about sullenly, as the^c enemy oppresses me?"

11(10) As my oppressors crushed my bones, they insulted me,
while they say to me day after day, "Where is your God?"

12(11) Why are you deeply grieved, O my^b soul, and why are you throwing me
into confusion?
Hope in God, for I shall acknowledge him;
my God is the salvation of my face.

^aPossibly *tent* ^bOm = Ra ^cmy = Ra

Psalm 42(43)

1 A Psalm. Pertaining to Dauid.

(1) Vindicate me, O God, and defend my cause against a nation not devout; from a person who is unjust and deceitful deliver me!

2 For you, O God, are my empowerment; why did you reject me? And why must I walk about sullenly as the^a enemy oppresses me?

3 O send out your light and your truth; they led me and brought me to your holy mountain and to your tents.

4 Then I will go to the altar of God, to God who made glad my youth. I will acknowledge you with a lyre, O God, my God.

5 Why are you deeply grieved, O my^b soul, and why are you throwing me into confusion? Hope in God, for I shall acknowledge him; ^cthe salvation of my face and my God he is^c.

Psalm 43(44)

1 Regarding fulfillment. For the sons of Kore. Regarding understanding.^d

2(1) We heard with our ears, O God, our ancestors reported to us a deed which you performed in their days, in the days of old:

3(2) your hand destroyed nations, but them you planted; you afflicted peoples, and cast them out;

4(3) for not by their own sword did they win the land, nor did their own arm save them; but your right hand, and your arm, and the illumination of your countenance, for you delighted in them.

5(4) You are my very King and my God, he who commands saving acts for Iakob.

6(5) Through you we shall gore our enemies; and through your name we shall despise our opponents.

7(6) For not in my bow shall I hope, nor can my sword save me.

8(7) For you saved us from those who afflict us, and put to shame those who hate us.

9(8) In God we shall be commended continually, and your name we shall acknowledge forever.

Interlude on strings

10(9) But now, you rejected us and put us to shame, and will not go out with our armies.

^amy = Ra ^b Om = Ra ^cmy God is the salvation of my face = Ra ^{d+A} Psalm = Ra

11(10) You turned us back rather than our enemies,
and those who hate us kept snatching spoil for themselves.

12(11) You made us like sheep for eating,
and scattered us among the nations.

13(12) You sold your people without price,
and ^athere was no abundance in their exchange^a.

14(13) You made us a reproach to our neighbors,
a mockery and laughingstock to those around us.

15(14) You made us an illustration among the nations,
a moving of the head among the peoples.

16(15) All day long my embarrassment confronts me,
and ^bthe shame of my face covered me^b

17(16) at the words of the reproacher and the babbler,
at the sight of the enemy and the pursuer.

18(17) All this came upon us, yet we did not forget you,
nor did wrong against your covenant.

19(18) And our heart did not draw back,
but you diverted our paths from your way,

20(19) because you humbled us in a place of ill-treatment,
and death's shadow covered us.

21(20) If we forgot the name of our God,
and if we spread out our hands to a strange god,

22(21) would not God search this out?
For he knows the secrets of the heart.

23(22) Because for your sake we are being put to death all day long;
we were accounted as sheep for slaughter.

24(23) Wake up! Why do you sleep, O Lord?
Arise, and do not reject us totally!

25(24) Why do you turn away your face?
Why do you forget our poverty and affliction?

26(25) For our soul was humbled down to the dust;
our stomachs clung to the ground.

27(26) Rise up, O Lord, come to our help.
Redeem us for the sake of your name.

Psalm 44(45)

1 Regarding fulfillment. Over those^c that will be changed. Pertaining to the sons of Kore. Regarding understanding. An Ode. Over the beloved.

2(1) My heart erupts with a goodly theme;
I address my works to the king;
my tongue is like the pen of a swift scribe.

^aPossibly *they were exchanged for next to nothing* ^bPossibly *shame covered my face*
^cOr *those things*

3(2) You are the most splendidly beautiful of men;
 grace was poured upon your lips;
 therefore God blessed you forever.

4(3) Gird your sword on your thigh, O powerful one,
 in your splendor and beauty,

5(4) and bend ^athe bow^a, and prosper and become king
 for the cause of truth and meekness and righteousness;
 and your right hand will guide you marvelously.

6(5) Your arrows are sharp, O powerful one,
 —peoples shall fall under you—
 in the heart of the king's enemies.

7(6) Your throne, O God, is forever and ever.
 Your royal scepter is a scepter of equity;

8(7) you loved righteousness and hated lawlessness.
 Therefore God, your God, anointed you
 with oil of rejoicing beyond your partners;

9(8) Myrrh and myrrh oil and cassia wafted^a from your clothes,
 from ivory strongholds, with which they made you glad;

10(9) daughters of kings were ^bin your^b honor;
 at your right hand stood the queen in gold-woven clothing,
 decked out in many colors.

11(10) Hear, O daughter, see and incline your ear;
 forget your people and your father's house,

12(11) since the king desired your beauty,
 since he is your lord.

13(12) The daughters of Tyre will worship him with gifts,
 the rich of the people (13) will entreat your face.

14 All the glory of the king's daughter is within,
 (14) decked out as she is in many colors, with golden tassels.

15 Virgins ^cbehind her^c will be brought to the king;
 those beside her will be brought to you;

16(15) They will be brought with gladness and rejoicing;
 they will be led into the king's shrine.

17(16) In the place of ancestors ^dyour sons were born^d;
 you will make them rulers in all the earth.

18(17) If I will remember your name in every generation upon generation;
 therefore the peoples will acknowledge you
 forever even forever and ever.

^aLacking in Gk ^bI.e. among your ladies of ^cI.e. in her train ^dsons were born to you = Ra
^eOr land ^fThey = Ra

Psalm 45(46)

1 Regarding fulfillment. Over the sons of Kore. Over hidden things. A Psalm.

2(1) God is our refuge and power,
very much a helper in afflictions that befall us.

3(2) Therefore we will not fear, though the earth should be troubled,
though mountains be transposed into the heart of seas.

4(3) Their waters roared and were troubled,
the mountains were troubled by his force.

Interlude on strings

5(4) The strong currents of the river make glad the city of God;
the Most High sanctified his tent.

6(5) God is in its^a midst; it shall not be shaken;
God will help it when the morning dawns.

7(6) Nations were troubled, kingdoms tilted;
he uttered his voice, the earth was shaken.

8(7) The Lord of hosts is with us;
the God of Iakob is our supporter.

Interlude on strings

9(8) Come, see the works of the Lord,
what feats he performed on the earth,

10(9) canceling wars to the ends of the earth;
he will shatter the bow and break the armor^b;
and he will burn the shields with fire.

11(10) "Relax, and know that I am God!
I will be exalted among the nations, I will be exalted in the earth."

12(11) The Lord of hosts is with us;
the God of Iakob is our supporter.

Psalm 46(47)

1 Regarding fulfillment. Over the sons of Kore. A Psalm.

2(1) Clap your hands, all you nations;
shout to God with a sound of rejoicing.

3(2) For the Lord Most High is awesome,
a great king over all the earth.

4(3) He subdued peoples under us,
and nations under our feet.

5(4) He chose his own^c heritage for us,
the comeliness of Iakob, which he loved.

Interlude on strings

6(5) God went up with a shout,
the Lord with a trumpet sound.

^aI.e. the city's^bOr shield^c Om = Ra

7(6) Make music to our God, make music;
make music to our King, make music.

8(7) For God is king of all the earth;
make music with understanding.

9(8) God became king over the nations;
God is seated on his holy throne.

10(9) Rulers of peoples gathered with the God of Abraam.
Because the strong of the earth are God's, they were highly raised up.

Psalm 47(48)

1 ^aA Psalm. Of an Ode^a. Pertaining to the sons of Kore. ^b[Pertaining to the second day of the week.]^b

2(1) Great is the Lord and greatly praised
in the city of our God, his holy mountain,

3(2) he being ^cwell rooted^c for the enjoyment of the whole earth.
Mountains of Sion, the slopes of the north,
the city of the great King—

4(3) within its citadels God is^d known
when he supports it.

5(4) Because, look, the kings assembled,
they came on together.

6(5) They, when they saw it so, were astounded;
they were troubled, they were shaken;

7(6) trembling took hold of them,
there, pains as of a woman in labor,

8(7) With a violent blast you will shatter ships of Tharsis.

9(8) As we heard, so we saw
in the city of the Lord of hosts,
in the city of our God.
God founded it forever!

Interlude on strings

10(9) We thought of your steadfast love, O God,
in the midst of your shrine.

11(10) Your name, O God,
just like your praise, is to the ends of the earth.
Your right hand is full of justice.

12(11) Let Mount Sion be glad,
let the daughters^e of Judea rejoice
because of your judgments^f.

13(12) Encircle Sion, encompass it,
recount in its towers,

^aPerhaps a psalm (instrumental music) accompanied by a song of praise (vocal music)

^bWithout [] = Ra ^cOr firmly established ^dOr becomes ^eI.e. towns ^f+ O Lord = Ra

14(13) ^aplace your hearts on^a its power,
and inspect its citadels,
that you may recount to the next generation
15(14) that^b this is God, our God
forever even forever and ever.
He will shepherd us for ages to come.

Psalm 48(49)

1 Regarding fulfillment. Pertaining to the sons of Kore. A Psalm.

2(1) Hear this, all you nations;
give ear, all inhabitants of the world,
3(2) both earthborn^c and humans,
rich and needy together.
4(3) My mouth shall speak wisdom;
the meditation of my heart ^dshall speak^d understanding.
5(4) I will incline my ear to an illustration;
I will work out my problem on the harp.

6(5) Why should I fear on an evil day?
Lawlessness at my heel will surround me, namely,^d
7(6) those who trust in their power
and boast of the abundance of their riches.
8(7) A brother does not ransom; shall anyone ransom?
he can not give to God his atonement,
9(8) nor the price for redeeming his soul.
10 And he toiled for ever (9) and will yet^e live out his life;
he^f will not take notice of corruption, (10) when he sees wise people
die!

11 Fool and dolt will perish together
and leave their wealth to strangers.
12(11) And their graves are their homes forever,
their tents to generation upon generation,
though^d they named their lands their own.
13(12) Humans, held in honor, did not have understanding.
They resembled senseless beasts and became like them.

14(13) This way of theirs is a pitfall to them,
and afterwards they will take delight in their mouth.

Interlude on strings

15(14) Like sheep they were placed in Hades; Death ^gshall be^g their shepherd;
and the upright shall have dominion over them at dawn;
and help for them will grow old in Hades, away from their glory.

^aPossibly consider well ^bOr because ^cOr primeval men ^dLacking in Gk ^eOr = Ra
^fPr because = Ra ^gis = Ra

16(15) But God will ransom my soul
from the power of Hades, when he receives me.

Interlude on strings

17(16) Do not be afraid, when some become rich,
and when the glory of their houses increases.

18(17) For when they die they will carry nothing away;
nor will their glory go down with them.

19(18) Because, in their lifetime their soul will be blessed;
they will acknowledge you, when you treat them well;

20(19) they will enter the company of their ancestors;
they will never again see light.

21(20) Humans, held in honor, did not have understanding.
They ^awere comparable to beasts^a and became like them.

Psalm 49(50)

1 A Psalm. Pertaining to Asaph.

(1) The God of gods, the Lord, spoke and summoned the earth
from the sun's rising even to its setting.

2 Out of Sion comes^b the splendor of his beauty;
God will come conspicuously,

3 our God—and he will not pass by in silence;
before him a fire will burn,
and a mighty tempest will be all around him.

4 He will summon heaven above
and the earth, that he may discerningly judge his people.

5 Gather to him his devout ones,
who make a covenant with him by sacrifices.

6 The heavens will declare his righteousness,
for God is judge.

Interlude on strings

7 "Hear, O my people, and I will speak to you,
O Israel, I will testify against you.
I am God, your God.

8 Not for your sacrifices will I rebuke you;
nay, your burnt offerings are continually before me.

9 I will not accept young bulls from your house,
nor young goats from your folds.

10 For all wild animals of the forest are mine,
the beasts on the mountains, and the cattle.

11 I know all the birds of heaven,
and the beauty of the field is mine.

12 "If I were hungry, I would not tell you,
for the world and its fullness is mine.

^aresembled senseless beasts = Ra ^bLacking in Gk

13 Surely, I shall not eat the flesh of bulls,
or drink the blood of he-goats?
14 Offer to God a sacrifice of praise,
and pay your vows to the Most High.
15 Call on me in the day of affliction,
and I will deliver you, and you shall glorify me."

Interlude on strings

16 But to the sinner God said:
"Why do you recite my statutes,
or take my covenant on your lips?
17 Nay, you hated discipline,
and you cast my words behind you.
18 If you saw a thief you would join him,
and you would keep company with adulterers.
19 "^aYour mouth increased^a evil,
and your tongue ^bwould enfold^b deceitfulness.
20 Seated you would speak against your kin;
you would offend your own mother's son.
21 These things you did and I kept silent;
you ^cassumed lawlessness—^c that I would be like you.
But now I will disprove you, and lay a charge against you.
22 "Mark this, then, you who forget God,
or he will seize you and there will be no one to deliver.
23 A sacrifice of praise will honor me;
and there is the way in which I will show them the salvation of God."

Psalm 50 (51)

1 Regarding fulfillment. A Psalm. Pertaining to David. 2 When the prophet Nathan came to him, after he had gone into Bersabee.
3(1) Have mercy on me, O God, according to your great steadfast love;
and according to your abundant compassion blot out my lawless deed.
4(2) Wash me thoroughly from my lawlessness,
and cleanse me from my sin.
5(3) For I know my lawlessness,
and my sin is ever before me.
6(4) Against you alone did I sin,
and did what is evil before you,
so that you may be justified in your words
and be victorious when you go to law.
7(5) For indeed, I was conceived in lawlessness,
in sin did my mother crave for me.

^aPossibly you give your mouth free rein for

^bOr frames

^cOr lawlessly assumed

8(6) For indeed you loved truth;
the unclear and secret aspects of your wisdom you made clear to me.

9(7) You will sprinkle me with hyssop, and I shall be cleansed;
you will wash me, and I shall be whiter than snow.

10(8) You will make me hear joy and gladness;
humbled bones will rejoice.

11(9) Turn away your face from my sins,
and blot out all my lawless acts.

12(10) Create in me a clean heart, O God,
and renew an upright spirit within me.

13(11) Do not cast me away from your presence,
and do not take your holy spirit from me.

14(12) Restore to me the joy of your salvation,
and support me with a leading spirit.

15(13) Then I will teach the lawless your ways,
and the impious will return to you.

16(14) Deliver me from bloodshed, O God, God^a of my salvation,
and my tongue will rejoice at your righteousness.

17(15) O Lord, you will open my lips,
and my mouth will declare your praise.

18(16) For if you had wanted sacrifice, I would have given it;
with whole burnt offerings you will not be pleased.

19(17) A sacrifice to God is a broken spirit;
a broken and humbled heart God will not despise.

20(18) Do good^b to Sion in your good pleasure,
and let the walls of Jerusalem be rebuilt;

21(19) then you will delight in a sacrifice of righteousness,
in offering^c and whole burnt offerings;
then young bulls will be offered on your altar.

Psalm 51(52)

1 Regarding fulfillment. Of understanding. Pertaining to Dauid. 2 When Doek the Idumean came and reported to Saoul and said to him, "Dauid came to the house of Abimelech."

3(1) Why do you wickedly boast, O powerful one,
of lawlessness all day long?

4(2) Your tongue devised injustice.
You produced treachery like a sharpened razor.

5(3) You loved evil more than goodness,
and injustice more than speaking justice.

Interlude on strings

^aOr O God ^{b+} O Lord = Ra ^cPerhaps atonement

6(4) You loved all words that drown^a;
 byou loved^b a deceitful tongue.

7(5) Therefore God will break you down completely;
 may he snatch you and make you flee from your^b tent,
 and your mass of roots^c from the land of the living.

8(6) The righteous will see, and fear,
 and will laugh at him^d and say,

9(7) "Look, the person who did not make God his helper,
 but pinned his hopes on his abundant riches,
 and was made powerful by his vanity!"

10(8) But I am like a fruitful olive tree in the house of God.
 I hoped in the steadfast love of God
 forever even forever and ever.

11(9) I will acknowledge you forever, because of what you did;
 I will wait for your name,
 for it^e is beneficial in the presence of your devout ones.

Interlude on strings

Psalm 52(53)

1 Regarding fulfillment. Over Maeleth. Of understanding. Pertaining to Dauid.

2(1) Fools said in their hearts, "There is no God."
 They became corrupt, they were abominable in their lawless acts;
 there is no one who does what is good.

3(2) God peered down from heaven on humankind
 to see if there are any who have understanding, or who seek after God.

4(3) They all turned away, as well they became useless;
 there is no one who does what is good, there is not even one.

5(4) Shall they never learn, all those who practice lawlessness?
 Those who eat my people as they eat bread did not call upon God.

6(5) They were in great fear, there where there was no fear,
 for God scattered the bones of men-pleasers;
 they were put to shame, for God despised them.

7(6) Who shall give out of Sion the salvation of Israel?
 When the Lord returns the captivity of his people,
 Iacob will rejoice and Israel will be glad.

^aI.e. cause drowning

^bLacking in Gk

^cI.e. may he uproot you

^dI.e. the powerful one

(cf. vs. 3) ^eI.e. your name

Psalm 53(54)

1 Regarding fulfillment. Among hymns. Of understanding. Pertaining to Dauid.
 2 When the Ziphites came and told Saoul, "Look, Dauid is in hiding among us."

3(1) Save me, O God, in your name,
 and you will^a judge me in your power.

4(2) Listen to my prayer, O God;
 give ear to the words of my mouth.

5(3) For aliens rose up against me,
 the strong sought my life;
 they did not set God before them.

Interlude on strings

6(4) For surely, God helps me;
 and the Lord is the supporter of my life.

7(5) He will repay my enemies for their evil.
 With your truth, destroy them.

8(6) Freely I shall sacrifice to you;
 I will acknowledge your name, O Lord, for it is good.

9(7) For you delivered me from every affliction,
 and my eye looked on my enemies.

Psalm 54(55)

1 Regarding fulfillment. Among hymns. Of understanding. Pertaining to Dauid.

2(1) Give ear to my prayer, O God;
 do not disdain my petition.

3(2) Attend to me, and listen to me;
 I was vexed in my pondering. I was troubled

4(3) by the noise of the enemy, by the affliction of the sinner.
 For they turned lawlessness against me,
 and they kept being wrathfully indignant against me.

5(4) My heart was troubled within me,
 death's terror fell upon me.

6(5) Fear and trembling came upon me,
 and darkness covered me.

7(6) And I said, "Who will give me wings like a dove
 and I shall fly away and be at rest?"

8(7) Look, I became a fugitive far away,
 and I lodged in the wilderness;

Interlude on strings^aOm = Ra

9(8) I would welcome the one that would save me
from faintheartedness and tempest.

10(9) Drown them, O Lord, confuse their speech;
for I saw lawlessness and dispute in the city.

11(10) Day and night they will encircle it at its walls,
lawlessness and trouble are within it, (11) and injustice;
12 usury and deceit did not leave its streets.

13(12) For if enemies had reproached me, I could have borne that;
and if those that hate me had bragged against me, I could have hidden
from them.

14(13) But it is you, my soul-mate^a,
my leader, my familiar friend,

15(14) ^bwho sweetened food together with me^b;
we walked in the house of God in harmony.

16(15) Let death come upon them;
let them go down alive to Hades;
for ^cevils are in their sojournings, in their midst^c.

17(16) I^d cried to God,
and the Lord listened to me.

18(17) Evening and morning and at noon I will recount;
I will declare, and he will listen to my voice.

19(18) He will redeem me unharmed from those that approach me;
for they were with me in ^egreat number^e.

20(19) God, who existed before the ages,
will listen, and will humble them

Interlude on strings

For they do not change,
and did not fear God.

21(20) He stretched out his hand when he paid back.
They violated his covenant.

22(21) They were divided by the anger of his face,
but his heart drew near;
his words became softer than oil,
but in fact are missiles.

23(22) Cast your care on the Lord, and he will nurture you;
he will never permit the righteous to be shaken.

24(23) But you, O God, will bring them down into a well of corruption;
men of blood and treachery
shall not live out half their days.
But I will hope in you, O Lord.

^aOr equal ^bPossibly with whom I kept pleasant company ^cPerhaps while they sojourned among them they committed evil ^dPr But = Ra ^eOr many things

Psalm 55(56)

1 Regarding fulfillment. Over the people that are removed far away from their holy things. Pertaining to Dauid. For a pillar inscription. When the foreigners seized him in Geth.

2(1) Have mercy on me, O Lord, for people trampled on me;
 all day long fighters afflicted me;

3(2) my enemies trampled on me all day long,
 for many are they that fight against me from on high.

4(3) By day I shall be afraid; I^a will hope in you.

5(4) In God I will commend my words^b;
 in God I hoped; I will not fear what flesh may do to me.

6(5) All day long they would make my words loathsome;
 all their thoughts were against me for evil.

7(6) They will dwell nearby and conceal;
 they will watch my heels,
 as they waited to have my life.

8(7) On no account will you save them;
 in wrath you will bring down peoples, O God!

9(8) My life I proclaimed to you;
 you put my tears before you, as in fact you promised.

10(9) My enemies will retreat
 in the day when I call upon you.
 Indeed, I knew that you are my God.

11(10) In God I will praise with a word,
 in the Lord I will praise with a statement.

12(11) In God I hoped; I will not fear what a mere mortal may do to me.

13(12) ^dIn me, O God, are the^d vows of praise to you, which I will pay.

14(13) For you delivered my soul from death,
 and my feet from slipperiness,
 so that I may be pleasing before God in the light of the living.

Psalm 56(57)

1 Regarding fulfillment. Do Not Destroy. Pertaining to Dauid. For a pillar inscription. As he was running away from Saoul into the cave.

2(1) Have mercy on me, O God, have mercy on me,
 for in you my soul trusts;
 in the shadow of your wings I will hope,
 until lawlessness passes by.

3(2) I will cry to God Most High,
 to God who acts as my benefactor.

^aPr but = Ra

^b + all day long = Ra

^cPossibly steps

^dPossibly I have come, O God, to

render my

4(3) He sent from heaven and saved me,
he gave over to reproach those who were trampling on me.

Interlude on strings

5(4) God sent forth his steadfast love and his truth,
and he rescued my soul from among whelps.
I slept, though troubled.
As for human beings—their teeth are a weapon and darts,
their tongues sharp daggers.

6(5) Be exalted, O God, to the heavens,
and let your glory be over all the earth.

7(6) They prepared a trap for my feet;
and they bowed down my soul.
They dug a pit before me,
but they fell into it themselves.

Interlude on strings

8(7) My heart is ready, O God,
my heart is ready. I will sing and make music.

9(8) Awake, my glory!
Awake, O harp and lyre!
I will awaken at dawn.

10(9) I will acknowledge you, O Lord, among peoples;
I will make music to you among nations.

11(10) For your steadfast love was magnified to the heavens,
and your truth to the clouds.

12(11) Be exalted, O God, to the heavens,
and let your glory be over all the earth.

Psalm 57(58)

1 Regarding fulfillment. Do Not Destroy. Pertaining to Dauid. For a pillar inscription.

2(1) Do you therefore truly speak righteousness?
Do you judge fairly, O humans?

3(2) Indeed in your hearts you devise lawlessness on earth;
your hands braid injustice.

4(3) Sinners were estranged from the womb;
they erred from birth; they spoke lies.

5(4) They have wrath like that of the serpent,
like an adder that is deaf and stops its ears,

6(5) which will not listen to the voice of charmers,
nor of an enchanter ^abeing enchanted by^a a wise man.

^aOr who is more enchanting than

7(6) God crushed their teeth in their mouths;
the Lord shattered the molars of the lions!

8(7) They shall vanish like water that flows through;
he will bend his bow until they become weak.

9(8) Like wax that melts they will be annulled;
fire fell upon them and they did not see the sun.

10(9) ^aBefore your thistles take note of the thorn-shrub,
it will, as it were, ^bstorm down^b angrily on you while you are still alive^a.

11(10) The righteous will be glad when they see vengeance done^c;
they will wash their hands in the blood of sinners.

12(11) People will say, “So if there is a reward for the righteous,
then there is a God who judges them on earth.”

Psalm 58(59)

1 Regarding fulfillment. Do Not Destroy. Pertaining to Dauid. For a pillar inscription. When Saoul ordered his house to be watched in order to kill him.

2(1) Deliver me from my enemies, O God;
redeem me from those who rise up against me.

3(2) Rescue me from those who practice lawlessness;
from men of blood save me.

4(3) For look, they hunted my soul;
the strong set themselves against me.
Neither lawlessness nor sin of mine, O Lord,—
without lawlessness on my part, they ran straight on.

5(4) Rouse yourself to meet me and see!
6(5) You, Lord God of hosts, are God of Israel.
Pay attention to visiting all the nations;
pity none of those who practice lawlessness.

Interlude on strings

7(6) Each evening they will come back and be famished like dogs and prowl about the city.

8(7) There they are, bellowing with their mouths,
and a sword is between their lips—for “Who,” ^dthey think^d,
“heard ^dus^d?”

9(8) But you will laugh at them, O Lord;
you will hold all the nations in contempt.

10(9) O my might, I will watch for you;
for you, O God, are my supporter.

^aGk uncertain. Perhaps *Before your thistles*—as though alive—notice the thorn-bush,—as though in wrath it [the fire?] will swoop down on you ^bdevour = Ra ^c+ to the impious = Ra ^dLacking in Gk

11(10) My God—his steadfast love will outrun me;
my God will show it to me among my enemies.

12(11) Do not kill them, or they may forget my people;
scatter them by your power,
and bring them down, O Lord, my protector.

13(12) ^aBring down^a the sin of their mouths, the words of their lips,
and let them be trapped in their pride.
From their cursing and lies their^a consummation will be deduced,

14(13) in the wrath of consummation; and they will be no more.
Then they will know that God is master over Iakob, over the ends of the earth.

Interlude on strings

15(14) Each evening they will come back and be famished like dogs and prowl
about the city.

16(15) They will be scattered in search of food,
and if they do not get their fill, then they grumble.

17(16) But I will sing to your power;
I will rejoice in your steadfast love in the morning.
For you became my supporter
and a refuge in the day of my distress.

18(17) You are my helper, I will make music to you,
for you, O God, are my supporter,
my God, my steadfast love.

Psalm 59(60)

1 Regarding fulfillment. For those that shall yet be changed. For a pillar
inscription. Pertaining to Dauid. For teaching. 2 When he set on fire
Syrian Mesopotamia and Syria Soba, and Ioab returned and struck the
Ravine of Salt, twelve thousand people.

3(1) O God, you rejected us, and brought us down;
you became angry but had compassion on us.

4(2) You caused the land to quake and threw it into confusion;
heal its fractures, for it was shaken.

5(3) You showed your people hard things;
you gave us wine to drink that stupefied us.

6(4) You gave a signal to those who fear you,
to flee out of bowshot.

Interlude on strings

7(5) Save with your right hand, and heed me,
so that those whom you love may be rescued.

^aLacking in Gk

8(6) God spoke in his sanctuary:
 "I will exult and I will divide up Sikima,
 and portion out the vale of the tents.

9(7) Galaad is mine and Manasse is mine;
 Ephraim is the strengthening of my head;
 loudas is my king.

10(8) Moab is the basin of my hope;
 on Idumea I will put my sandal;
 to me foreigners were subjugated."

11(9) Who will bring me to a fortified city?
 Who will lead me to Idumea?

12(10) Are you not the one that rejects us, O God?
 You will not go out, O God, with our armies.

13(11) O grant us help from affliction,
 for human salvation is worthless.

14(12) In^a God we shall do valiantly;
 it is he who will treat with contempt those that afflict us.

Psalm 60(61)

1 Regarding fulfillment. Among hymns. Pertaining to Dauid.

2(1) Listen to my petition, O God;
 pay attention to my prayer.

3(2) From the ends of the earth I cried to you,
 when my heart was weary.

4 On a rock you exalted me.
You led me, (3) because you became my hope,
 a strong tower against the enemy.

5(4) I will sojourn in your tent forever,
 find shelter under the shelter of your wings.

Interlude on strings

6(5) For you, O God, listened to my vows;
 you gave a heritage to those who fear your name.

7(6) You will prolong the king's days,
 his years until the days of generation upon generation.

8(7) He will remain forever before God;
 his steadfast love and truth, who will seek it out?

9(8) So I will make music to your name, forever and ever,
 to pay my vows day after day.

^aPr But = Ra

Psalm 61(62)

1 Regarding fulfillment. Over Idithoun. A Psalm. Pertaining to Dauid.

2(1) Shall not my soul be subject to God?
For from him comes my salvation.

3(2) Indeed, he is my God and my savior,
my supporter, I shall be shaken no more.

4(3) How long do you assail a person?
You are committing murder, all of you,
as though by a wall that leans and a fence that slants.

5(4) But their plan was to impugn my honor.
They ran with^a a lie;
they would bless with their mouths, but curse inwardly.

Interlude on strings

6(5) But to God be subject, O my soul,
for my endurance is from him.

7(6) For he alone is my God and my savior,
my supporter; I shall never be a fugitive.

8(7) On God rests^b my salvation and my glory;
O God of my help—and my hope is in God.

9(8) Hope in him, all you congregation of people;
pour out your hearts before him;
God is our helper.

Interlude on strings

10(9) But human beings are vain;
human beings are false, in being unjust with the balances;
they together derive^b from vanity.

11(10) Put no hope in injustice,
and do not long for what is robbed;
if riches flow, do not set your heart on them.

12(11) Once God spoke; these two things I heard:
13(12) that might is God's, and steadfast love belongs to you, O Lord;
that^c you will repay to all according to their work.

Psalm 62(63)

1 A Psalm. Pertaining to Dauid. When he was in the wilderness of Judea.

2(1) O God, my God, early I approach you;
my soul thirsted for you.
How many times did^b my flesh b^bthirst for^b you,
in a desolate land, trackless and waterless?

^aPerhaps took pleasure in^bLacking in Gk^cOr for

3(2) So I appeared to you in the sanctuary,
 to behold your power and glory.

4(3) Because your steadfast love is better than lives,
 my lips will commend you.

5(4) So I will bless you as long as I live;
 in your name I will lift up my hands.

6(5) May my soul be satisfied as with fat and creaminess,
 and my mouth will praise you with joyful lips.

7(6) If I made mention of you on my bed,
 I would meditate on you in the early morning;

8(7) for you became my helper,
 and in the shelter of your wings I will rejoice.

9(8) My soul clung to you;
 your right hand upheld me.

10(9) But they sought my life for no good reason;
 they shall go down into the depths of the earth;

11(10) they shall be given over to the power of the sword,
 they shall be prey for foxes.

12(11) But the king shall be glad in God;
 all who swear by him shall be commended,
 for the mouths of people that speak unjustly were stopped up.

Psalm 63(64)

1 Regarding fulfillment. A Psalm. Pertaining to David.

2(1) Listen to my voice, O God, when I petition;
 deliver my life from fear of the enemy.

3(2) You sheltered me from a swarm of wicked people,
 from a crowd of people who practice lawlessness,

4(3) who whetted their tongues like swords,
 who bent their bow—a cruel act,

5(4) to shoot secretly at the blameless;
 they will shoot suddenly at them and without fear.

6(5) They empowered each other with a wicked word;
 they talked in order to lay snares secretly;
 they said, “Who can see them?”

7(6) They searched out acts of lawlessness;
 they ^aleft off^b conducting their search.

8(7) A person will come forward and his^b heart is deep,
 and God will be exalted.
 Their blows became a dart of infants,

9(8) and their tongues became weak against them.
 All who saw them were troubled.

^aOr expired while

^bLacking in Gk

10(9) Then every person feared;
 they proclaimed the works of God,
 and perceived what he had done.

11(10) The righteous will be glad in the Lord and hope in him.
 All the upright in heart shall be commended.

Psalm 64(65)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid. An Ode.^a

2(1) A hymn is due to you, O God, in Sion;
 and to you shall a vow be paid^b.

3(2) Listen to my prayer!
 To you all flesh shall come.

4(3) Lawless words overpowered us,
 and you will expiate our impieties.

5(4) Happy are those whom you chose and took to yourself.
 They shall tent in your courts.
 We shall be filled with the good things of your house;
 holy is your shrine, (5) marvelous in justice.

6 Harken to us, O God our savior,
 hope of all the ends of the earth
 and ^cof those^c in the sea far away,

7(6) preparing mountains by his strength,
 girded with sovereignty;

8(7) you who stir the hollow of the sea,
 the roars of its waves.
 The nations will be troubled;

9(8) those who live at earth's farthest bounds will be awed by your signs;
 you will cheer the goings-out^d of the morning and the evening.

10(9) You visited the earth and intoxicated it,
 you ^emultiplied enriching it;
 the river of God was filled with water;
 you prepared the nourishment it^f gives, for so is your preparation.

11(10) Intoxicate its furrows, multiply its crops;
 sprouting, it will rejoice in its drops.

12(11) You will bless the annual crown of your goodness;
 your plains shall be filled with fatness.

13(12) The produce of the wilderness will be made fat,
 the hills will gird themselves with rejoicing.

14(13) The rams of the flocks were clad,
 the valleys are multiplying grain;
 they will shout, indeed they will sing a hymn.

^{a+} Of Ieremias and Iezekiel from the account of the resident community, when they were about to set out = Ra ^{b+} in Ierousalem = Ra ^cLacking in Gk ^dPossibly onset ^eOr enriched it again and again ^fi.e. the water

Psalm 65(66)

1 Regarding fulfillment. ^aAn Ode. Of a Psalm^a.

1 (1) Make a joyful noise to God, all the earth;
 2 do make music to his name;
 give glory ^bto his praise^b.
 3 Say to God, "How awesome are your deeds!
 Because of your great power, your enemies will play false with you.
 4 Let all the earth worship you, and make music to you;
 let them make music to your name."

Interlude on strings

5 Come and see the works of God;
 he is more awesome in his plans than mortals,
 6 he who turns the sea back into dry land;
 they will pass through a river on foot.
 There we shall be glad in him
 7 who rules ^cthe age^c in his sovereignty;
 his eyes keep watch on the nations—
 let those that embitter him^d not be exalted in themselves.

Interlude on strings

8 Bless our God, O nations,
 make heard the sound of the praise of him
 9 who ^ekeeps me among the living^e,
 and does not give my feet over to wavering.
 10 For you, O God, tested us;
 you tried us as silver is tried.
 11 You brought us into the snare;
 you laid afflictions on our backs;
 12 you mounted people on our heads;
 we went through fire and water;
 yet you brought us out to revival.
 13 I will come into your house with burnt offerings;
 I will pay you my vows,
 14 which my lips emitted
 and my mouth spoke ^fin my affliction^f.
 15 I will offer to you fatted burnt offerings,
 with incense, with^d rams^g;
 I will make to you ^dan offering of^d cows with goats.

Interlude on strings

16 Come and hear and I will tell,
 —all you who fear God—
 what he did for my soul.

^aPerhaps a song of praise (vocal music) accompanied by a psalm (instrumental music)

^bPossibly when you praise him ^cPerhaps eternity ^dLacking in Gk ^eOr restores my soul to life ^fOr when I was in trouble ^gPr and = Ra

17 I cried with my mouth to him,
and I exalted him^a under my tongue^b.
18 If I was contemplating injustice in my heart,
let the Lord not listen.
19 Therefore God did listen to me;
he gave heed to the words of my petition.
20 Blessed be God, who did not remove my prayer,
or his steadfast love from me.

Psalm 66(67)

1 Regarding fulfillment. Among hymns. ^cA Psalm. Of an Ode^c.

2(1) May God have compassion on us and bless us
and display his face to us.

Interlude on strings

3(2) That we may know your way upon earth,
your saving power among all nations.

4(3) Let peoples acknowledge you, O God;
let all peoples acknowledge you.

5(4) Let nations be glad and rejoice,
for you will judge peoples with uprightness,
and guide nations upon earth.

Interlude on strings

6(5) Let peoples acknowledge you, O God;
let all peoples acknowledge you.

7(6) Earth yielded its crop;
may God, our God, bless us.

8(7) May God bless us;
let all the ends of the earth revere him.

Psalm 67(68)

1 Regarding fulfillment. Pertaining to Dauid. ^cA Psalm. Of an Ode^c.

2(1) Let God rise up, and let his enemies be scattered;
let those who hate him flee before him.

3(2) As smoke vanishes, so^a let them vanish;
as wax melts before the fire,
so may sinners perish before God.

4(3) But let the righteous be glad;

^aLacking in Gk

^bPerhaps as my tongue permits, i.e. as much as I can
(instrumental music) accompanied by a song of praise (vocal music)

^cPerhaps a psalm

let them exult before God;
let them delight with gladness.

5(4) Sing to God, make music to his name;
make a way for him who rides upon the sunset—his name is the Lord—
[be exultant before him.]^a

6(5) They shall be troubled because of him
who is the father of orphans and vindicator of widows;
God is in his holy place.

7(6) God settles the solitary into a home,
leading out prisoners with manliness,
likewise those who embitter them that inhabit tombs.

8(7) O God, when you were going out before your people,
when you were marching through the wilderness.

Interlude on strings

9(8) Earth quaked, indeed the heavens dripped,
at the presence of God—this Sina did—,
at the presence of the God of Israel.

10(9) Spontaneous watering^b, O God, you will ordain for your heritage;
it languished, but you restored it;

11(10) your animals live in it;
in your kindness, O God, you provided for the poor.

12(11) The Lord will issue a word to those who bring good news, to a large host:

13(12) “The king of the hosts of the beloved,
of the beloved,” ^cand to divide the spoil for the beauty of the house^c.

14(13) If you lie down among the allotments^d—
a dove’s wings covered with silver,
its backfeathers^e with golden greenness.

Interlude on strings

15(14) When the Heavenly One sets apart kings over it,
they will be snow-covered in Selmon.

16(15) O mountain of God, fertile mountain;
O curdled mountain, fertile mountain!

17(16) Why do you suppose, O curdled mountains,
that it is the mount wherein God was pleased to dwell?
Indeed the Lord will tent there^f completely.

18(17) God’s chariot is ten thousand-fold,
thousands of thriving people,
the Lord is among them in Sina, in the holy place.

^aWithout [] = Ra ^bOr rain ^cPerhaps and that he divide the spoil with the beauty of the house
^dOr farms ^eOr back ^fLacking in Gk

19(18) You ascended on high, you led captivity captive
 you received gifts among people,
 indeed they being disobedient in tenting there^a.
 The Lord God be blessed.

20(19) Blessed be the Lord day by day;
 the God of our salvation will prosper us.

Interlude on strings

21(20) Our God is a God for saving,
 and of the Lord Lord is bescape from^b death.

22(21) But God will shatter his enemies' heads,
 the hairy crown of those who walk in their errors.

23(22) The Lord said, "I will return them^a from Basan,
 I will return them^a through the depths of the sea,

24(23) so that your foot may be dipped in blood,
 the tongues of your dogs in that of the enemies."

25(24) Your processions were viewed, O God,
 the processions of my God, my King in the holy place—

26(25) rulers got a head start, near strummers,
 among young female drummers:

27(26) "Bless God in the assemblies,
 the Lord from Israel's fountains!"

28(27) There is Beniamin, the youngest of them, in a trance;
 rulers of Ioudas are their leaders,
 rulers of Zaboulon, rulers of Nephthali.

29(28) Summon your power, O God;
 make mighty, O God, that which you accomplished for us.

30(29) Because of your shrine at Ierusalem
 kings will offer gifts to you.

31(30) Rebuke the wild animals that live among the reeds;
 the gathering of bulls is among the heifers of the peoples,
 in order that those tested by silver not be shut out.
 Scatter the nations who want war.

32(31) Envoys will come from Egypt;
 Ethiopia will hasten to stretch out its hands to God.

33(32) Sing to God, O kingdoms of the earth; make music to the Lord;

Interlude on strings

34(33) he whod rides to the heaven of heaven, in the east;
 lo, he will let out with his voice a powerful sound^c.

35(34) Ascribe glory to God,
 whose majesty is over Israel;
 and whose power is in the clouds.

^aLacking in Gk

^bOr *passage through*

^c+ *who is* = Ra

^dOr *make music to God* = Ra

^eOr *voice*

36(35) Awesome is God among his saints;
the God of Israel, he will give power and effectiveness to his people.

Blessed be God!

Psalm 68(69)

1 Regarding fulfillment. Over those that shall be changed. Pertaining to Dauid.

2(1) Save me, O God, for the waters ^athreatened my life^a.
 3(2) I was stuck in deep mire, where there ^bis no foothold^b;
 I came into the depths of the sea, and a tempest overwhelmed me.
 4(3) I grew weary of crying; my throat was hoarse.
 My eyes failed with hoping in my God.

5(4) More in number than the hairs of my head were those who hate me
 without cause;
 my enemies who persecuted me unjustly became strong.
 What I did not seize I would then repay.

6(5) O God, you knew my folly;
 the wrongs I did were not hidden from you.

7(6) May those who wait for you not be put to shame because of me, O Lord,
 Lord of hosts;
 may those who seek you
 not be embarrassed because of me, O God of Israel.

8(7) It is for your sake that I bore reproach,
 that embarrassment covered my face.

9(8) I became estranged from my kindred,
 a visitor to my mother's sons.

10(9) For the zeal for your house consumed me;
 the reproaches of those who reproach you fell on me.

11(10) And I bent my soul with fasting,
 and ^cit became reproaches^d to me^c.

12(11) And I made sackcloth my clothing,
 and became an illustration to them.

13(12) Those who sit in the gate would gossip about me,
 and those that drink wine played songs against me.

14(13) But as for me, with my prayer ^eI come^e to you, O Lord.
 It is a time of favor, O God, in the abundance of your steadfast love;
 Hearken to me with the truth of (14) your salvation.

15 Save me from the mud, so that I shall not get stuck;
 may I be rescued from those who hate me and from the deep waters.

^aOr came up to my neck ^bOr is no place to stand ^cOr they reproached me for doing so
^dreproach = Ra ^eLacking in Gk

16(15) Do not let the tempest of water overwhelm me,
 nor the deep swallow me up,
 nor a cistern close its mouth over me.

17(16) Listen to me, O Lord, for your steadfast love is kind;
 according to your abundant compassion, look upon me.

18(17) Do not turn away your face from your servant;
 because I am in distress, quickly hearken to me.

19(18) Pay attention to me, and redeem me,
 rescue me because of my enemies.

20(19) For you know the reproach I receive,
 and my shame and embarrassment;
 those who afflict me are all before^a you.

21(20) My heart^b expected reproaches and misery;
 I waited for one that would sympathize, but there was none;
 and for comforters, but I found none.

22(21) They gave me gall for food,
 and for my thirst they gave me vinegar to drink.

23(22) Let their table become a trap before them,
 a retribution and a stumblingblock.

24(23) Let their eyes be darkened so that they cannot see,
 and bend their backs continually^c.

25(24) Pour out your wrath upon them,
 and may your burning wrath overtake them.

26(25) Let their camp become desolated,
 and let no one live in their tents.

27(26) For they persecuted those whom you struck down,
 and they added to the pain of ^dyour wounded^d.

28(27) Add lawlessness to their lawlessness;
 let them ^enot enter in your righteousness^e.

29(28) Let them be blotted out of the book of the living;
 let them not be enrolled among the righteous.

30(29) Poor and in pain I am;
 the salvation of your face, O God, supported me.

31(30) I will praise the name of God with an ode;
 I will magnify him with praise.

32(31) This will please the Lord more than a young bull
 with horns and hoofs.

33(32) Let the poor see it and be glad;
 seek God, and your soul shall live.

34(33) For the Lord listened to the needy,
 and did not despise his own that are in bonds.

^aPossibly known to ^bsoul = Ra ^cOr permanently ^dPerhaps those whom you wounded
^ePerhaps have no acquittal from you

35(34) Let the heavens and the earth praise him,
the sea and everything that creeps in them.

36(35) For God will save Sion
and the cities of Judea will be rebuilt;
and they shall live there and inherit it;

37(36) the offspring of his slaves shall possess it,
and those who love his name shall tent in it.

Psalm 69(70)

1 Regarding fulfillment. Pertaining to Dauid. As a reminder, 2(1) so that the Lord might save me.

O God, attend to helping me!

3(2) May those be put to shame and embarrassment who seek my life.
May those be turned back and be put to shame who wish my hurt.

4(3) May those who say^a, "Good, Good!" be turned back promptly with shame.

5(4) Let all who seek you rejoice and be glad in you.
Let those who love your salvation say ever more, "Let God be magnified!"

6(5) But I am poor and needy; help me, O God!
You are my helper and my rescuer; O Lord, do not delay!

Psalm 70(71)

1 Pertaining to Dauid.^b

(1) In you, O God, I hoped; may I never be put to shame.

2 In your righteousness rescue me and deliver me;
incline your ear to me and save me.

3 Be to me a protector-God,
a strong place, to save me,
for you are my firmness and my refuge.

4 Rescue me, O my God, from a sinner's hand,
from the hand of a person who transgresses the law and practices injustice.

5 For you, O Lord, are my endurance;
the Lord is my hope from my youth.

6 Upon you I leaned from my birth;
it was you who sheltered me out of my mother's womb.
My hymn-singing is continually of you.

7 I became like a portent to the many,
but you are a strong helper.

8 Let my mouth be filled with praise,
that I may sing a hymn to your glory, all day long to your majesty.

^a+ to me = Ra

^b+Of the sons of Ionadab and the first of those taken captive = Ra

9 Do not cast me off in the time of old age;
 do not forsake me when my strength fails.

10 For my enemies spoke in reference to me,
 and those who watch for my life consulted together,
 11 saying, "God forsook him,
 Pursue and seize him
 for there is no one to deliver."

12 O God, do not be far from me;
 O my God, attend to helping me!

13 Let those that slander me be put to shame and let them expire;
 let those who seek to hurt me be covered with shame and
 embarrassment.

14 But I will hope continually,
 and will ^aadd to all your praise^a.

15 My mouth will proclaim your righteousness,
 your salvation all day long,
 because I do not know the scribal art.

16 I will enter in the sovereignty of the Lord,
 O Lord, I will recall your righteousness, yours alone.

17 ^bO God^b, from my youth you taught me,
 and I will still proclaim your wondrous deeds.

18 So even to old age and advanced years, O God, do not forsake me,
 until I proclaim your arm to every generation to come,
 your sovereignty (19) and your righteousness.

19 O God, what magnificent things you did reach the highest heights^c.
 O God, who is like you?

20 What afflictions, many and bad, did you show me!
 Then you turned and you revived me;
 from the depths of the earth you brought me up again.

21 You made your greatness increase,
 then you turned and comforted me.

22 Indeed, I will acknowledge your truth to you with the use of a psalm,
 O God,
 I will make music to you with a lyre, O Holy One of Israel.

23 My lips will rejoice when I make music to you;
 my soul also, which you redeemed.

24 Furthermore, all day long my tongue will contemplate your righteousness,
 when those who seek to hurt me are put to shame and embarrassment.

Psalm 71(72)

1 Regarding Salomon.

(1) Give the king your judgment, O God,
 and your righteousness to the king's son

^aOr *praise you yet more and more*

^b tr after *me* = Ra

^cLacking in Gk

2 to judge your people with righteousness,
and your poor with justice.

3 Let the mountains restore peace for your people,
and the hills, in righteousness.

4 He will defend the cause of the poor of the people,
and save the sons of the needy,
and humble an extortioner,

5 and he will endure while the sun endures,
and as long as the moon, through generations upon generations.

6 He^a will descend like rain on a fleece,
and like drops dripping on the earth.

7 In his days righteousness will sprout
and peace abound, until the moon vanishes.

8 He shall have dominion from sea to sea,
and from the river to the ends of the inhabited world.

9 The Ethiopians will fall down before him,
and his enemies will lick the dust.

10 Kings of Tharsis, and the isles, will present gifts,
kings of the Arabs and Saba will bring gifts.

11 All kings shall worship him,
all the nations shall give him service.

12 For he delivered the poor from the hand of the master,
the needy who has no helper.

13 He will spare the poor and the needy,
and will save the lives of the needy.

14 From usury and injustice he will redeem their lives;
and precious is their name in his sight.

15 He shall live long^b, and gold from Arabia will be given to him.
They will pray for him continually,
and will bless him all day long.

16 There will be sustenance in the land on the tops of the mountains;
its^c fruit will surpass Lebanon;
and they will blossom forth from the city like the grass of the field.

17 Let his name be blessed through the ages,
his name shall endure as long as the sun.
All the tribes of the earth will be blessed in him;
all the nations will pronounce him happy.

18 Blessed be the Lord God, the God of Israel, who alone does wondrous things.

19 Blessed be his glorious name forever even forever and ever;
the whole earth will be filled with his glory.
May it be, May it be.

20 The hymns of David son of Jesse ended.

^aPr and = Ra^bLacking in Gk^cI.e. the sustenance's or his

BOOK III

(Psalms 72[73]—88[89])

Psalm 72(73)

1 A Psalm. Pertaining to Asaph.

(1) How good is God to Israel,
 to the upright in heart!

2 But as for me, my feet were almost shaken;
 my steps nearly slipped.

3 For I was envious of the lawless,
 as I observed the peace of sinners,

4 for there is nothing negative in their death,
 no firmness in their scourge^a.

5 They are not in trouble^b as others are;
 with others they will not be scourged.

6 Therefore pride seized them;
 they clothed themselves with injustice and their impiety.

7 Their injustice will go forth as though from fat;
 they progressed according to their heart's disposition.

8 They schemed and spoke with malice;
 they spoke injustice against ^cthe height^c.

9 They set their mouths against heaven,
 and their tongues ranged over the earth.

10 Therefore my people will return here,
 and full days will accrue to them.

11 And they said, "How did God know?
 Is there knowledge in the Most High?"

12 Look, these are sinners and ^ddare flourishing^d;
 always did they possess wealth.

13 And I said, "So, all in vain did I keep my heart just
 and washed my hands in innocence.

14 For all day long I became scourged,
 and my rebuke lasted till morning.

15 If I said, "I will talk on in this way,"
 then I would have been faithless to the family of your sons.

16 So I thought how to understand this;
 it seemed to me a wearisome task,

17 until I went into the sanctuary of God,
 and perceived their end.

18 But on account of their deceitfulness you ^eset for them;
 you brought them down when they were raised up.

^aI.e. being scourged^btroubles = Ra^cI.e. heaven^dthey flourish = Ra^ePossibly assigned

them their fate

19 How they became desolate in a moment!
They failed, they perished because of their lawlessness.

20 Like a dream when one awakes,
O Lord, you will despise their phantoms in your city.

21 Because my heart was consumed,
and my kidneys were changed,

22 I was of no account and ignorant;
I became beastlike in your sight.

23 But I am continually with you;
you seized my right hand.

24 You guided me with your counsel,
and you received me with glory.

25 For what have I in heaven,
and what did^a I want from you on earth?

26 My heart and my flesh failed,
but God is the God of my heart and is my portion forever.

27 Indeed, those who distance themselves from you will perish;
you destroyed all those who whored away from you.

28 But for me it is good to cling to God;
to put my hope in the Lord,
that I may tell of all your promises^b
|[in the gates of daughter Sion]^c.

Psalm 73(74)

1 Of understanding. Pertaining to Asaph.

(1) O God, why did you reject us completely?
Why was your anger aroused against the sheep of your pasture?

2 Remember your congregation, which you acquired long ago;
you redeemed the staff of your heritage;
you redeemed^d this Mount Sion, whereon you tented.

3 Raise your hands totally against their acts of pride,
which evils the enemy committed against your saints.

4 And those who hate you boasted within your feast;
they set up their emblems as emblems, and did not know.

5 As though into the ^eentrance above^e—

6 as though they were in a forest of trees
they felled its doors with axes,
together, with wood-cutter's ax
and stone-cutter's chisel, they smashed it.

7 They set on fire your sanctuary with fire;
they desecrated the tent of your name, bringing it to the ground.

^aPerhaps could

^bpraises = Ra

^cWithout [] = Ra

^dLacking in Gk

^eOr upper entrance

8 They said in their heart—the clan of them together—,
“Come and let us burn all the feasts of God from off the land.”

9 Our emblems we did not see;
there is no longer any prophet, and he will know us no longer.

10 How long, O God, will the enemy reproach,
the opponent utterly provoke your name?

11 Why do you turn away your hand,
and your right hand from within your bosom completely?

12 Yet God is our King from of old;
he worked salvation in the midst of the earth.

13 You strengthened the sea by your power;
you shattered the heads of the dragons upon the water.

14 It was you who crushed the heads of the dragon;
you gave him as food to the Ethiopian peoples.

15 You broke through springs and torrents;
you dried up the streams of Etham.

16 Yours is the day, yours also the night;
you established lighting and the sun.

17 You made all the bounds of the earth;
summer and spring, you fashioned them.

18 Remember this^a, the enemy reproached the Lord,
and a foolish people provoked your name.

19 Do not deliver a soul that acknowledges you to the wild animals;
do not forget the souls of your needy completely.

20 Have regard for your covenant,
for the darkened places^b of the land were filled with houses of lawlessness.

21 Let the humbled not be turned away in shame;
the poor and needy will praise your name.

22 Rise up, O God, plead your cause;
remember how you are reproached by the fool all day long.

23 Do not forget the voice of your suppliants;
the pride of those who hate you went up to you continually.

Psalm 74(75)

1 Regarding fulfillment. Do Not Destroy. ^cA Psalm. ^cPertaining to Asaph. ^cOf an Ode^c.

2(1) We will acknowledge you, O God;
we will acknowledge and call upon your name.

3 I will tell of^d your wondrous deeds, (2) when I seize an opportune moment;
I will judge with uprightness.

^aAntecedent unclear ^bLacking in Gk ^cPerhaps a *psalm* (instrumental music) *accompanied by a song of praise* (vocal music) ^d+ all = Ra

4(3) The earth melted and all its inhabitants;
it was I who firmed up its pillars

Interlude on strings

5(4) I said to those who break the law, "Do not break the law,"
and to those that sin, "Do not raise your^a horn;
6(5) do not lift up your horn on high;
do not speak injustice against God."

7(6) For neither from the going out^b nor from the setting^b
nor from the desolate mountains—
8(7) for God is judge
humbling one and raising up another.
9(8) For in the Lord's hand there is a cup
of pure wine, ^aa cup^a full of a mixture;
he tipped it from side to side
but its dregs were not emptied out,
and all the sinners of the earth shall drink.
10(9) But I will rejoice forever;
I will make music to the God of Iakob.
11(10) All the horns of sinners I will break off,
but the horns of the righteous one shall be raised up.

Psalm 75(76)

1 Regarding fulfillment. Among hymns. A Psalm. Pertaining to Asaph. An Ode.^c

2(1) In Judea God is known,
his name is great in Israel.
3(2) His place ^dwas in peace^d,
his abode was in Sion.
4(3) There he crushed the power of bows,
shield and sword and war.

Interlude on strings

5(4) You give light marvelously from everlasting^e mountains.
6(5) All the stupid in heart were troubled;
they slept their sleep; all the men of wealth
found nothing with their hands.
7(6) At your rebuke, O God of Iakob,
those mounted on horses became drowsy.
8(7) But you indeed are awesome! Who shall withstand you?
From then^f is your anger.
9(8) From heaven you made judgment heard;
earth feared and was still

^aLacking in Gk ^bPossibly of the sun ^c+ Referring to the Assyrian. = Ra ^dOr became
peaceful ^eOr ancient ^fOr that time

10(9) when God rose up to establish judgment,
to save all the meek of the earth.

Interlude on strings

11(10) For human thought will acknowledge you,
and a ^aremnant of^a thought will celebrate you.
12(11) Make vows to the Lord your God, and perform them;
all who are around him will bring gifts
13 to the one who is awesome, and (12) who cuts off the spirit of rulers,
who is awesome to^b the kings of the earth.

Psalm 76(77)

1 Regarding fulfillment. Over Idithoun. Pertaining to Asaph. A Psalm.

2(1) With my voice I cried to the Lord,
with my voice to God, and he paid attention to me.
3(2) In the day of my trouble I sought God;
with my hands, at night, before him, and I was not deceived;
my soul refused to be comforted.
4(3) I thought of God, and I was glad;
I pondered, and my spirit became discouraged.

Interlude on strings

5(4) My eyes were preoccupied with the watches ^cof the night;
I was troubled and did not speak.
6(5) I considered the days of old,
and remembered the years of long ago and meditated ^con them^c;
7(6) I would commune with my heart at night,
and ^dI would probe my spirit^d;
8(7) "Surely the Lord will not spurn forever,
and never again resume his favor?
9(8) Or will he cut off his steadfast love completely,
from generation to generation?
10(9) Or will God forget to be compassionate?
Or will he in his anger shut up his compassion?"

Interlude on strings

11(10) And I said, "I just began ^cto see^c:
this change was due to the right hand of the Most High!"
12(11) I called to mind the works of the Lord,
because I will remember your wonders of old.
13(12) I will meditate on all your works
and ponder your accomplishments.
14(13) Your way, O God, is in ^ethe sanctuary^e.
What god is so great as our God?

^aPossibly *fleeting*

^bI.e. *in the eyes of*

^cLacking in Gk

^dmy spirit would probe = Ra

^eOr *what is holy*

15(14) You are the God who works wonders;
 you displayed your power among the peoples.
 16(15) With your strong arm you redeemed your people,
 the descendants of Iacob and Ioseph.

Interlude on strings

17(16) The waters saw you, O God,
 the waters saw you, and they were afraid;
 even the deep was troubled, a great roaring of waters.
 18(17) The clouds gave forth a sound;
 indeed your arrows are passing through them^a.
 19(18) The sound of your thunder was in the circuit^b;
 your lightnings gave light to the world;
 the earth shook and was set atremble;
 20(19) Your way was through the sea,
 your paths, through many waters;
 and your footprints will not be known.
 21(20) You led your people like sheep
 by the hand of Moyses and Aaron.

Psalm 77(78)

1 Of understanding. Pertaining to Asaph

(1) Pay attention, O my people, to my law;
 incline your ears to the words of my mouth.
 2 I will open my mouth in a parable^c;
 I will utter problems from of old,
 3 things that we heard and knew,
 and our ancestors told us.
 4 They were not hidden from their children ^dfor a singled generation,
 as ^ethey kept^e telling of the praises of the Lord
 and of his sovereignty,
 and of the wonders that he did.

5 He established a solemn charge in Iacob,
 and appointed a law in Israel,
 which he commanded our ancestors
 to make known to their sons;
 6 that the next generation might know them,
 sons that will be born,
 and they shall rise up and tell them to their sons,
 7 so that they should set their hope in God,
 and not forget the works of God
 and seek^f out his commandments;
 8 that they should not be like their ancestors,
 a crooked and embittering generation,

^aLacking in Gk ^bI.e. of the earth ^cparables = Ra ^dOr unto the next
^ePr they will = Ra

^fPossibly we keep

a generation who did not set their heart aright,
whose spirit was not faithful to God.

- 9 The sons of Ephraim, though bending and shooting their bows,
 were turned back on the day of war.
- 10 They did not keep God's covenant,
 and did not wish to walk according to his law.
- 11 They forgot his benefactions
 and the marvels that he showed them,
- 12 in the sight of their ancestors which marvels he worked
 in the land of Egypt, in the plain of Tanis.
- 13 He divided the sea and brought them through,
 and made the waters stand like a wineskin.
- 14 In the daytime he led them with a cloud,
 and all night long with an illumination of fire.
- 15 He split a rock open in the wilderness,
 and gave them drink as from the voluminous deep.
- 16 He brought out water from a rock,
 and brought down waters like rivers.
- 17 Yet they continued to sin still more against him,
 they embittered the Most High in a waterless land.
- 18 They tested God in their hearts
 by demanding food for their appetite.
- 19 They spoke against God, and said,
 "Surely, God will not be able to spread a table in the wilderness?"
- 20 Even though he struck a rock and waters gushed out
 and torrents deluged,
 surely, he cannot also give bread,
 or spread a table for his people?"
- 21 Therefore, the Lord heard and was put out;
 a fire was kindled in Iakob,
 anger mounted against Israel,
22 because they had no faith in God,
 nor did they hope in his saving power.
- 23 Yet he commanded clouds above,
 and opened heaven's doors;
- 24 he rained down manna for them to eat,
 and gave them heaven's bread.
- 25 Mortals ate of the bread of angels;
 he sent them provisions in abundance.
- 26 He removed the south wind from heaven,
 and by his sovereign power he led on the west wind;
- 27 he rained flesh upon them like dust,
 winged birds like the sand of the seas;
- 28 they fell within their camp,
 all around their tents.
- 29 And they ate and were well filled,
 and he gave them what they craved;

30 they were not deprived of what they craved.
 While their food was still in their mouths,
 31 then God's wrath rose against them
 and he killed some of their sleek ones,
 and shackled the select of Israel.

32 In spite of all this they still sinned;
 they did not believe in his marvels.
 33 And their days ended in vanity,
 and their years with haste.
 34 When he was killing them, they would seek him out;
 they would repent and turn to God straight-away.
 35 They remembered that God was their helper,
 the Most High God their redeemer.
 36 But they deceived him with their mouths;
 they lied to him with their tongues.
 37 And their heart was not upright toward him;
 nor were they true to his covenant.
 38 Yet he is compassionate,
 and will atone their sins and not destroy them;
 he will continue to turn away his anger
 and not ignite all his wrath.
 39 He remembered that they were but flesh,
 a breath that passes and does not come again.
 40 How often they embittered him in the wilderness
 and provoked him to anger in an arid land!
 41 They turned about and tested God,
 and provoked the Holy One of Israel.
 42 They did not keep in mind ^ahis hands,
 the day when he redeemed them from the hand of an oppressor;
 43 when he displayed his signs in Egypt,
 and his wonders in the plain of Tanis.
 44 He turned their rivers and their pools to blood,
 so that they could not drink.
 45 He sent among them the dog-fly, and it devoured them,
 and the frog, and it destroyed them.
 46 He gave their crops over to rust,
 and the fruit of their labor to the locust.
 47 He killed their vine with hail,
 and their mulberry trees with the hoar-frost.
 48 He gave over their cattle to hail,
 and their property to the fire.
 49 He let loose on them his fierce wrath,
 anger, wrath, and affliction,
 a dispatch through wicked angels.
 50 He made a path for his wrath;
 he did not spare their souls from death,
 and consigned their cattle to death.

^aI.e. what he had done

51 He struck every firstborn in Egypt,
the first-fruit of their labor in the tents of Cham.

52 Then he removed his people like sheep,
and brought them up like a flock through the wilderness.

53 He guided them in hope, and they were not in dread;
but the sea covered their enemies.

54 And he brought them to his sanctified territory,
to this mountain that his right hand acquired.

55 He threw out nations before them;
he distributed to them their share by measuring-line
and made the tribes of Israel tent in their tents.

56 But they tested and embittered the Most High God.
They did not observe his solemn charges,

57 but turned away and were faithless as also their ancestors;
they were twisted into a crooked bow.

58 For they provoked him to anger with their hills;
they moved him to jealousy with their carved images.

59 God heard and disdained them,
and he treated Israel with utter contempt.

60 He rejected his tabernacle at Selo^a,
a tent where he tented among mortals,

61 and gave their strength over to captivity,
their comeliness into an enemy's hands.

62 He consigned his people to the sword,
and disdained his heritage.

63 Fire devoured their young men,
and their girls were not bewailed.

64 Their priests fell by the sword,
and their widows will not be lamented.

65 Then the Lord awoke as from sleep,
like a strong man intoxicated with wine.

66 He put his enemies to rout;
he put them to everlasting disgrace.

67 He rejected the tent of Ioseph,
he did not choose the tribe of Ephraim;

68 but he chose the tribe of Ioudas,
Mount Sion, which he loved.

69 He built his sanctity like that of unicorns,
in the land—he founded it forever.

70 He chose his slave Dauid,
and took him from the sheepfolds;

71 from behind the lambing ewes he took him
to shepherd his people Iakob,
Israel, his inheritance.

72 With guileless heart he shepherded them,
and guided them with cleverness of hand.

^aSelom = Ra ^bhis = Ra

Psalm 78(79)

1 A Psalm. Pertaining to Asaph.

(1) O God, nations came into your inheritance;
 they defiled your holy shrine;
 they made Ierousalem into a fruit-watcher's hut.

2 They placed the corpses of your slaves
 as food for the birds of the air,
 the flesh of your devout for the wild animals of the earth.

3 They poured out their blood like water
 all around Ierousalem, and there was no one to bury them.

4 We became a reproach to our neighbors,
 mockery and derision to those around us.

5 How long, O Lord? Will you be utterly angry?
 Will your jealousy burn like fire?

6 Pour out your wrath on nations that do not know you,
 and on kingdoms that did not call on your name.

7 For they devoured Iakob
 and laid waste his place.

8 Do not remember against us lawless deeds of long ago;
 let your compassion speedily preoccupy us,
 for we became very poor.

9 Help us, O God our savior;
 for the glory of your name, O Lord, deliver us,
 and atone for our sins, for your name's sake,

10 so that the nations may not say, "Where is their God?"—
 and let the avenging of the outpoured blood of your slaves
 be known among the nations before our eyes.

11 Let the groaning of the prisoners come before you;
 according to the greatness of your arm
 preserve the sons of those put to death.

12 Return sevenfold into the bosom of our neighbors
 their reproaching with which they reproached you, O Lord!

13 But we your people, the sheep of your pasture,
 will acknowledge you openly forever;
 from generation to generation we will recount your praise.

Psalm 79(80)

1 Regarding fulfillment. Over those that will be changed. A solemn charge.
 Pertaining to Asaph. A Psalm.^a

2(1) Pay attention, you who shepherd Israel,
 you who lead Ioseph like sheep!
 You who sit upon the cheroubin, appear!

^a+Over the Assyrian. = Ra

3(2) Before Ephraim and Benjamin and Manasses
stir up your sovereign power, and come in order to save us!

4(3) Bring us back, O God;
show your face, and we shall be saved.

5(4) O Lord God of hosts,
how long will you be angry with your slave's prayer,
6(5) will you feed them^a with the bread of tears,
and give them^a tears to drink in full^b measure?
7(6) You made us an ^bobject of^b contention to our neighbors;
our enemies mocked us.

8(7) Bring us back, O^c God of hosts;
show your face, and we shall be saved.

Interlude on strings

9(8) You transferred a vine from Egypt;
you threw out nations and planted it.
10(9) You cleared the way for it;
you planted its roots and it filled the land^d.
11(10) Its shade covered mountains,
its tendrils the cedars of God;
12(11) it sent out its branches as far as the sea,
and its shoots as far as the river.
13(12) Why then did you bring down its fence,
and all who pass along the way pluck its fruit?
14(13) A boar from the forest ravaged it,
and a lone wild beast fed on it.

15(14) Do bring back, O God of hosts;
look upon it from heaven, and see;
have regard for this vine,
16(15) and restore that which your right hand planted—
and look^b upon the son of man whom you made strong for yourself.
17(16) Burnt with fire and dug up it^e was;
at the rebuke of your countenance they will perish.
18(17) But let your hand be upon the man at your right hand,
and upon the son of man whom you made strong for yourself.
19(18) Then we will never turn away from you;
you will revive us, and we will call on your name.

20(19) Bring us back, O Lord God of hosts;
show your face, and we shall be saved.

^aus = Ra ^bLacking in Gk ^c+ Lord = Ra ^dthe land/earth was filled = Ra
^eI.e. the vine

Psalm 80(81)

1 Regarding fulfillment. Over the wine vats. Pertaining to Asaph.^a

2(1) Exult in God our helper;
shout for joy to the God of Iakob.
3(2) Raise a psalm, sound the drum,
delightful harp with lyre.
4(3) Blow the trumpet at the new moon,
at the high day of our feast.
5(4) For it is a decree for Israel,
a judgment belonging to the God of Iakob.
6(5) He made him^b a solemn charge in Ioseph,
when he went out from the land of Egypt.

7(6) He heard a tongue he did not know;
he removed his back from burdens;
his hands slaved at the basket.
8(7) "In distress you called upon me, and I rescued you;
I hearkened to you in the secret place of the tempest;
I tested you at the water of contention.

Interlude on strings

9(8) "Hear, O my people, and I will admonish you;
O Israel, if you would but hear me!
10(9) There shall be no new god among you;
nor shall you bow down to a foreign god.
11(10) For I am the Lord your God,
who brought you up out of the land of Egypt.
Open your mouth wide and I will fill it.

12(11) "But my people did not hear my voice;
Israel paid no attention to me.
13(12) So I sent them away in accordance with the practices of their hearts;
they shall walk in their practices.
14(13) If my people had heard me,
if Israel had walked by my ways,
15(14) I would in no time have humbled their enemies,
and put my hand on their foes."
16(15) The enemies of the Lord lied to him,
and their season^c will be forever.
17(16) He fed them with the fattest of the wheat,
and with honey from the rock he satisfied them.

^{a+} A *Psalm.* = Ra

^bAntecedent unclear; perhaps *Israel/Iakob*

^cPossibly *doom*

Psalm 81(82)

1 A Psalm. Pertaining to Asaph.

(1) God stood in a gathering of gods;
and in their midst he discerningly judges the gods:

2 "How long will you judge unjustly
and show partiality to sinners?"

Interlude on strings

3 Give justice to orphan and poor;
maintain the right of lowly and needy.

4 Deliver needy and poor;
rescue them from a sinner's hand."

5 They had neither knowledge nor understanding;
they walk around in darkness;
all the foundations of the earth will be shaken.

6 I said, "You are gods,
sons of the Most High;

7 but you all^a shall die like mortals,
and are falling like any ruler."

8 Rise up, O God, judge the earth;
for you will gain possession of all the nations.

Psalm 82(83)

1 ^bAn Ode. Of a Psalm^b. Pertaining to Asaph.

2(1) O God, who shall be likened to you?
Do not keep silent nor be appeased, O God!

3(2) Because look, your enemies made a tumult;
those who hate you raised their head.

4(3) They laid villainous plans against your people;
they conspired against your saints.

5(4) They said, "Come, let us destroy them ^cas a nation^c;
and the name of Israel shall be remembered no more."

6(5) They conspired together with one accord;
against you they made a covenant—

7(6) the tents of the Idumeans, and the Ismaelites,
Moab and the Hagarites,

8(7) Gebal and Ammon and Amalek,
and the foreigners with the inhabitants of Tyre;

9(8) indeed even Assour came with them;
they came to support the sons of Lot.

Interlude on strings

^aat post *High* = *Ra* ^bPerhaps a song of praise (vocal music) accompanied by a psalm (instrumental music) ^cOr from the nation

10(9) Do to them as you did to Madiam and to Sisara;
 as labin fared^a at the brook of Kison.

11(10) They were destroyed at Aendor;
 they became dung^b for the ground.

12(11) Make their rulers like Oreb and Zeb,
 all their rulers like Zebee and Salmania,

13(12) who said, "Let us take the holy place of God for our own possession."

14(13) O my God, make them like a wheel,
 like a straw in the wind.

15(14) Like a fire that will blaze through a forest,
 as a flame might burn up mountains,

16(15) so you will pursue them with your tempest
 and dismay them with your wrath.

17(16) Fill their faces with dishonor,
 and they will seek your name, O Lord.

18(17) Let them be put to shame and be dismayed forever and ever;
 let them be embarrassed and perish.

19(18) Let them know that your name is the Lord;
 you alone are most high over all the earth.

Psalm 83(84)

1 Regarding fulfillment. Over the wine vats. Pertaining to the sons of Kore. A Psalm.

2(1) How beloved are your tents, O Lord of hosts!

3(2) My soul longs, even faints for the courts of the Lord;
 my heart and my flesh rejoiced in the living God.

4(3) Even the sparrow found itself a home,
 and the turtle-dove a nest for herself, where she will lay her young,
 namely,^a your altars, O Lord of hosts,
 my King and my God.

5(4) Happy are those who live in your house;
 they will for ages upon ages praise you.

Interlude on strings

6(5) Happy the man whose support is from you, O Lord;
 ascents he devised in his heart,

7(6) in the valley of weeping, to the place which he appointed^c.
 For the lawgiver will indeed give blessings.

8(7) They will go from strength to strength;
 the God of gods will appear in Sion.

9(8) O Lord God of hosts, listen to my prayer;
 give ear, O God of lakob!

Interlude on strings

^aLacking in Gk

^bPr like = Ra

^cPerhaps with the Lord's help he was able to surmount

sorrow

10(9) O God our protector, see;
look on the face of your anointed.

11(10) For one day in your courts is better than a thousand elsewhere^a.
I chose to be cast aside in the house of God
rather than to live in tents of sinners.

12(11) For the Lord God loves mercy and truth;
he will bestow favor and glory.
No good things will the Lord withhold from those who walk in
innocence.

13(12) O Lord of hosts, happy is everyone who hopes in you.

Psalm 84(85)

1 Regarding fulfillment. Pertaining to the sons of Kore. A Psalm.

2(1) Lord, you took pleasure in your land;
you returned the captivity of Iakob.

3(2) You forgave your people their acts of lawlessness;
you covered all their sins.

Interlude on strings

4(3) You put a stop to all your wrath;
you turned away from your hot anger.

5(4) Bring us back, O God of our salvation,
and turn away your anger from us.

6(5) Surely, you will not be angry with us forever,
or prolong your anger from generation to generation?

7(6) O God, when you bring us back you will revive us,
and your people will be glad in you.

8(7) Show us your steadfast love, O Lord,
and may you grant us your salvation.

9(8) I will hear what the Lord God will say to me,
for he will speak peace to his people,
to his devout,
to those who turn to him their heart.

10(9) But his salvation is at hand for those who fear him,
that his glory may tent in our land.

11(10) Steadfast love and truth met;
righteousness and peace kissed each other.

12(11) Truth sprang up from the ground,
and righteousness peered down from the sky.

13(12) Indeed, the Lord will give kindness,
and our land will yield its crop.

14(13) Righteousness will go before him,
and will place his steps in the way.

^aLacking in Gk

Psalm 85(86)

1 A Prayer. Pertaining to Dauid.

(1) Incline your ear, O Lord, and hearken to me,
for I am poor and needy.

2 Preserve my life, for I am devoted to you;
save your slave who hopes in you, O my God.

3 Have mercy on me, O Lord, for to you I will cry all day long.

4 Gladden the soul of your slave,
for to you, O Lord, I lifted up my soul.

5 For you, O Lord, are kind and gentle,
abounding in steadfast love to all who call on you.

6 Give ear, O Lord, to my prayer;
attend to the voice of my petition.

7 In the day of my trouble I cried to you,
for you listened to me.

8 There is none like you among the gods, O Lord,
nor are there any works like yours.

9 All the nations you made shall come
and bow down before you, O Lord,
and shall glorify your name.

10 For you are great and one who does wondrous things;
you alone are God^a.

11 Guide me by your way, O Lord,
and I shall walk in your truth;
let my heart be glad to revere your name.

12 I will acknowledge you, O Lord my God, with my whole heart,
and I will glorify your name forever.

13 For great is your steadfast love toward me;
you delivered my soul from deepest Hades.

14 O God, transgressors rose up against me;
a band of strong ones sought my life,
and they did not set you before them.

15 But you, O Lord God, are compassionate and merciful,
slow to anger and abounding in steadfast love, and true.

16 Look upon me and have mercy on me;
give your might to your servant;
save the son of your serving girl.

17 Show me a sign for good,
and let those who hate me see it and be put to shame,
because you, Lord, helped me and comforted me.

^aPr the great = Ra

Psalm 86(87)

1 Pertaining to the sons of Kore. ^aA Psalm. Of an Ode^a.

(1) His foundations are on the holy mountains;

2 the Lord loves the gates of Sion

more than all the tents of Iakob.

3 Glorious things were spoken of you, O city of God.

Interlude on strings

4 To those who know me I will mention Raab and Babylon.

And look, there are the foreigners, and Tyre, and the Ethiopian people.

These were born there, ^bso they claim^b.

5 ^cWith regard to Sion, surely no^c person will say

^dA person^d was born in it?"

And the Most High himself founded it.

6 The Lord will give details in his list of peoples
and of rulers, namely^b those that have been born in it.

Interlude on strings

7 The habitation of all, when they are glad, is in you.

Psalm 87(88)

1 ^eAn Ode. Of a Psalme. Pertaining to the sons of Kore. Regarding fulfillment.
Over Maeleth in order that he be answered. Of understanding.
Pertaining to Haiman the Israelite.

2(1) O Lord, God of my salvation,
by day I cried out, and at night, before you;

3(2) let my prayer come before you;
incline your ear to my petition^f.

4(3) For my soul was full of troubles,
and my life drew near to Hades.

5(4) I was counted among those who go down into a pit;
I became like a helpless person, free among corpses,

6(5) like casualties^g lying asleep in the grave,
whom you remembered no more;

and they were thrust away from your hand.

7(6) They put me in the deepest pit,
in dark places and in death's shadow.

8(7) Your anger was fixed on me,
and you brought upon me all your billows.

Interlude on strings

^aPerhaps a psalm (instrumental music) accompanied by a song of praise (vocal music)

^bLacking in Gk ^cMother Sion, a = Ra ^dPerhaps so-and-so ^ePerhaps a song of praise (vocal music) accompanied by a psalm (instrumental music) ^f+ O Lord = Ra ^gPr prostrate = Ra

9(8) You removed my acquaintances far from me;
they made me a thing of horror to themselves.
I was handed over and could not walk away;

10(9) my eye^a grew weak through poverty.
All day long I cried out to you, O Lord;
I spread out my hands to you.

11(10) Surely, you shall not work wonders for the dead?
Or will physicians rise up and acknowledge you?

Interlude on strings

12(11) Surely, no one will declare in the grave your steadfast love,
or your truth in destruction?

13(12) Surely, your wonders will not be known in the darkness,
or your righteousness in the forgotten land?

14(13) But I, O Lord, cried out to you;
in the morning my prayer will anticipate you.

15(14) O Lord, why do you cast off my soul?
Why do you turn away your face from me?

16(15) Poor I am and in troubles from my youth up;
and after being exalted I was humbled and became perplexed.

17(16) Your wrath swept over me;
your^b scares threw me in disarray.

18(17) They surrounded me like water all day long;
from all sides they closed in on me.

19(18) You removed friend and neighbor far from me,
and my acquaintances because of my^c wretchedness.

Psalm 88(89)

1 Of understanding. Pertaining to Aithan the Israelite.

2(1) I will sing of your steadfast love, O Lord, forever;
with my mouth I will proclaim your truth to generation upon generation,
3(2) because you said, "My^c steadfast love will be built forever."
Your truth will be provided in the heavens.

4(3) "I made a covenant with my chosen ones,
I swore to my slave Dauid:
5(4) 'I will provide offspring for you forever,
and will build your throne for generation upon generation!'"

Interlude on strings

6(5) The heavens will acknowledge your wonders, O Lord,
indeed^d, your truth in the assembly of holy ones.

7(6) For who in the clouds shall be regarded as equal to the Lord?
And who among sons of God shall be compared with the Lord?

8(7) God is glorified in the council of holy ones,
great and awesome to all that are around him.

^aeyes = Ra

^bPr and = Ra

^cLacking in Gk

^dand = Ra

9(8) O Lord God of hosts, who is like you?
 You are powerful, O Lord, your truth surrounds you.

10(9) You rule the might of the sea;
 and the surge of its waves you calm.

11(10) You brought low the proud like a wounded person;
 you^a scattered your enemies with your powerful arm.

12(11) The heavens are yours, the earth also is yours;
 the world and all that is in it you founded.

13(12) The north and the seas you created;
 Thabor and Hermon will rejoice in your name.

14(13) Yours is the sovereign arm;
 let your hand be strong; let your right hand be exalted

15(14) Righteousness and judgment are the provision of your throne;
 steadfast love and truth will go before you.

16(15) Happy are the people who know the festal^b shout;
 O Lord, in the light of your countenance they will walk;

17(16) and they will rejoice in your name all day long,
 and will be exalted in your righteousness.

18(17) For you are the boast of their power;
 by your favor our horn shall be exalted.

19(18) For our support is of the Lord,
 and of the Holy One of Israel, our king.

20(19) Then you spoke in a vision to your devout ones,
 and said: "I added help to one who is powerful,
 I exalted one chosen from my people.

21(20) I found my slave Dauid;
 with my holy oil I anointed him.

22(21) Indeed, my hand shall sustain him;
 my arm also shall strengthen him.

23(22) An enemy shall not profit by him,
 a son of lawlessness shall not continue to harm him.

24(23) I will crush his foes before him
 and rout those who hate him.

25(24) My truth and steadfast love shall be with him;
 and in my name his horn shall be exalted.

26(25) I will set his hand on the sea
 and his right hand on rivers.

27(26) He shall call upon me, 'You are my Father,
 my God, and the supporter of my salvation!'

28(27) I will make him the firstborn,
 high among the kings of the earth.

29(28) Forever I will keep my steadfast love for him,
 and my covenant with him will stand firm.

30(29) I will establish his seed forever and ever,
 and his throne as long as heaven endures.

31(30) If his sons forsake my law
 and do not walk according to my judgments,

^aPr and = Ra ^bLacking in Gk

32(31) if they shall violate my statutes
 and do not keep my commandments,
 33(32) I will punish their lawlessness with a rod
 and their sins with scourges;
 34(33) but I will never disperse from him my steadfast love,
 nor be false to my truth,
 35(34) nor will I violate my covenant,
 or set aside the words that went forth from my lips.
 36(35) Once and for all I swore ^aby my holiness^a; I will not lie to Dauid.
 37(36) His seed shall continue forever
 and his throne shall be before me like the sun
 38(37) and like the moon, established forever,
 the faithful witness in ^bthe sky^b."

Interlude on strings

39(38) But now you spurned and rejected him^c;
 you put off your anointed.
 40(39) You renounced the covenant with your slave;
 you defiled his sanctity in the dust.
 41(40) You broke down all his defenses;
 you reduced his strongholds to cowardice.
 42(41) All the way-farers plundered him;
 he became a reproach to his neighbors.
 43(42) You exalted the right hand of his enemies;
 you made all his enemies glad.
 44(43) You turned away the help from his sword,
 and you did not support him in battle.
 45(44) You dismissed him from purification,
 and shattered his throne on the ground.
 46(45) You diminished the days of his lifetime;
 you covered him with shame.

Interlude on strings

47(46) How long, O Lord? Will you turn away completely?
 Will your wrath burn like fire?
 48(47) Remember what my substance is.
 For, surely, you did not create all mortals in vain?
 49(48) What is humankind, that it shall live and not see death,
 shall rescue its soul from the power of Hades?

Interlude on strings

50(49) Lord, where is your steadfast love of old,
 which by your truth you swore to Dauid?
 51(50) Remember, O Lord, the reproach against your slaves,
 which I bore in my bosom, from many nations;
 52(51) with which your enemies reproached, O Lord,
 with which they reproached what had been exchanged for your anointed.

^aOr in my sanctuary ^bOr heaven ^cLacking in Gk

53(54) Blessed be the Lord forever.
May it be, May it be.

BOOK IV
(*Psalms 89[90]—105[106]*)

Psalm 89(90)

1 A Prayer. ^aPertaining to^a Moyses, the man of God.

(1) Lord, you became a refuge to us in generation upon generation.
2 Before mountains were brought forth,
and the earth and the world were formed,
from everlasting to everlasting you are.

3 Do not turn humankind away to humiliation.
And you said, "Return, you mortals."

4 For a thousand years in your sight
are like the day of yesterday which passed,
or like a watch in the night.

5 Years will be the objects of their contempt;
in the morning may it^b pass like young growth;
6 in the morning may it^b flourish and pass;
in the evening may it^b fall, become hard and wither.

7 For we expired because of your wrath;
by your anger we were troubled.

8 You set our lawless deeds before you;
our lifetime became lit up by your countenance.

9 For all our days expired,
and in your wrath we expired;
I^c would contemplate our years like a cobweb.

10 The days of our years—in them are seventy years,
but eighty years, if ^dwe remain^d in control;
and the greater part of them is toil and trouble;
for meekness came upon us, and we shall become disciplined.

11 Who knows the might of your wrath
and ^dwho knows^d your anger ^edue to^e the awe that you inspire?

12 ^fThus explain ^dto us^d how to reckon your right hand
and those fettered in heart by wisdom.^f

^aOf = Ra ^bPossible antecedent humankind ^cOr they ^dLacking in Gk ^eOr from
Perhaps So make known your right hand that even those who are shackled in heart may be counted
wise

13 Bring back, O Lord! How long?
 Be consoled over your slaves!

14 In the morning we were filled with your steadfast love,
 and we rejoiced and were glad in all our days.

15 We were glad as many days as you humbled us,
 and as many years as we saw evil.

16 And look upon your slaves and upon^a your works,
 and guide their sons.

17 Let the splendor of the Lord our God be upon us,
 and prosper for us the work of our hands.

Psalm 90(91)

1 ^bA laudation. Of an Ode^b. Pertaining to Dauid.

(1) The person who lives by the help of the Most High,
 will lodge in the shelter of the God of heaven.

2 He will say to the Lord, "My supporter you are and my refuge;
 my God, in whom I will hope."

3 For he will deliver me from the trap of hunters
 and from a troublesome word;

4 he will shade you with the broad of his back,
 and under his wings you will find hope;
 his truth will surround you with a shield.

5 You will not fear nocturnal terror,
 or the arrow that flies by day,

6 or the deed that travels in darkness,
 or mishap or noonday demon.

7 A thousand will fall at your side,
 ten thousand at your right hand,
 but it will not come near you.

8 You will only perceive with your eyes
 and see the requital of sinners.

9 Because you, O Lord, are my hope;
 you made the Most High your refuge.

10 No evil shall come before you,
 no scourge come near your tent.

11 For he will command his angels concerning you
 to guard you in all your ways.

12 On their hands they will bear you up,
 so that you will not dash your foot against a stone.

13 You will tread on asp and cobra,
 and lion and dragon you will trample under foot.

^aOm = Ra

^bPerhaps a song of praise sung without accompaniment

14 Because in me he hoped, I will deliver him;
 I will protect him, because he knew my name.

15 He will call to me, and I will listen to him;
 I am with him in trouble,
 I^a will rescue them and glorify him.

16 With length of days I will satisfy him,
 and show him my salvation.

Psalm 91(92)

1 ^bA Psalm. Of an Ode^b. Regarding the Sabbath Day.

2(1) It is good to acknowledge the Lord,
 to make music to your name, O Most High;

3(2) in order to declare your steadfast love in the morning,
 and your truth every night on the

4(3) ten-stringed harp, with an ode on the lyre.

5(4) For you, O Lord, made me glad by your work;
 and at the deeds of your hands I will rejoice.

6(5) How were your deeds extolled, O Lord!
 Your thoughts reached great depth!

7(6) The foolish man cannot know,
 the stupid cannot understand these things.

8(7) When sinners sprang up like grass
 also all who practice lawlessness showed their faces,
 so that they may be destroyed forever and ever.

9(8) But you, O Lord, are most high forever.

10(9) For, look, your enemies, O Lord,
 for, look, your enemies shall perish;
 and all those that practice lawlessness shall be scattered.

11(10) But my horn will be exalted like that of the unicorn;
 and my old age with thick oil.

12(11) My eye observed my enemies;
 and my ear will hear those that keep rising against me, doing evil.

13(12) The righteous will flourish like a palm tree,
 and increase like the cedar in^c Lebanon.

14(13) Planted in the house of the Lord,
 they will flourish in the courts of our God.

15(14) In prosperous old age they will still increase;
 they will continue to live in comfort,

16(15) to declare that the Lord my God is upright;
 and there is no unrighteousness in him.

^aPr and = Ra

^bPerhaps a psalm (instrumental music) accompanied by a song of praise (vocal music)

^c+ which is = Ra

Psalm 92(93)

1 ^aAb laudation. Of an Ode^a. Pertaining to Dauid.

(1) The Lord became king, he was robed in majesty;
 the Lord was robed in power and girded himself.
 Indeed, he made firm the world, that it shall not be shaken;

2 your throne is prepared from then on;
 you are from everlasting.

3 The rivers lifted up, O Lord,
 the rivers lifted up their voices.

4 Because of the noises of many waters,
 the billows of the sea are wondrous;
 wondrous on high is the Lord!

5 Your solemn charges were made very sure;
 sanctity befits your house, O Lord,
 unto length of days.

Psalm 93(94)

1 A Psalm. Pertaining to Dauid. {[Pertaining to the fourth day of the week.]^c

(1) The Lord is God of vengeance,
 the God of vengeance, spoke openly!

2 Be exalted, O you who judge the earth;
 give to the proud what they deserve!

3 O Lord, how long shall sinners,
 how long shall sinners boast,

4 utter and talk injustice,
 all those who practice lawlessness talk?

5 They humbled your people, O Lord,
 and wronged your heritage.

6 Widow and convert they killed,
 they murdered orphans,

7 and they said, "The Lord will not see,
 nor will the God of Iakob understand."

8 Do understand, O senseless of the people;
 fools, think for once!

9 He who planted the ear, does he not hear?
 Or he who formed the eye, does he not perceive?

10 He who disciplines nations, will he not chastise?—
 he who teaches knowledge to humankind?

11 The Lord knows the thoughts of humankind, that they are vain.

^aPerhaps a song of praise sung without accompaniment ^bPr Regarding the day of the pre-sabbath, when the earth had been settled = Ra ^cWithout [] = Ra

12 Happy the person whom you discipline O Lord,
and whom you teach out of your law,
13 to calm him because of wicked days,
until a pit is dug for the sinner.
14 For the Lord will not reject his people;
he will not abandon his heritage,
15 until justice turns into judgment,
with all the upright in heart clinging to it.

Interlude on strings

16 Who will rise up for me against the wicked?
Or who will stand with me against people that practice lawlessness?
17 If the Lord had not helped me,
my soul would virtually have sojourned in Hades.
18 If I were to say, "My foot has been shaken,"
your steadfast love, O Lord, ^awould help^a me.
19 The^b pains of my heart were as many as
your consolations that loved my soul.
20 Surely, a lawless throne shall not be in your presence,
the person that contrives mischief by decree?
21 They will hunt down the soul of the righteous,
and condemn innocent blood.
22 But the Lord became my refuge,
and my God my hoped-for helper.
23 He will repay them for their lawlessness;
and according to their wickedness
the Lord our God will wipe them out.

Psalm 94(95)

1 ^cA laudation. Of an Ode^c. Pertaining to Dauid.

(1) O come, let us rejoice to the Lord;
let us make a joyful noise to God our savior!
2 Let us anticipate his presence with acknowledgment,
and let us make a joyful noise to him with psalms!
3 For the Lord is a great God,
and a great King to all gods.
4 For in his hand are the ends of the earth;
the heights of the mountains are his also.
5 For the sea is his, and he made it,
and the dry land his hands formed.
6 O come, let us worship and prostrate ourselves before him,
and let us weep before the Lord, our Maker!

^ahelps = Ra

^bPr O Lord = Ra

^cPerhaps a song of praise sung without accompaniment

7 For he is our God,
and we are the people of his pasture,
and the sheep of his hand.

8 Today if you hear his voice,
do not harden your hearts, as ^aat the embittering^a,
as on the day of trial in the wilderness,
9 where your ancestors tried me;
they put me to the proof and saw my works.

10 For forty years I loathed that generation
and said, "Always are they straying in their heart;
and they did not know my ways."

11 As I swore in my wrath,
"They shall not enter into my rest."

Psalm 95(96)

1 ^b[When the house was being rebuilt after the captivity.]^b An Ode. Pertaining to David.

(1) O sing to the Lord a new song;
sing to the Lord, all the earth.
2 Sing to the Lord, bless his name;
tell of his salvation from day to day.
3 Declare his glory among the nations,
his marvelous works among all the peoples.
4 For great is the Lord, and greatly praiseworthy;
he is terrible to all the gods.
5 For all the gods of the nations are demons,
but the Lord made the heavens.
6 Acknowledgment and beauty are before him;
holiness and majesty comprise his sanctity.

7 Bring to the Lord, O families of the nations,
Bring to the Lord glory and honor.
8 Bring to the Lord the glory due his name;
raise offerings, and enter into his courts.
9 Worship the Lord in his holy court;
let all the earth shake before him.

10 Say among the nations, "The Lord became king!
Indeed, he set right the world, that it shall not be shaken.
He will judge peoples with forthrightness."
11 Let the heavens be glad, and let the earth rejoice;
let the sea shake, and all that fills it;
12 let the fields exult, and everything in them.
Then shall all the trees of the forest rejoice

^aOr when you embittered him ^bWithout [.] = Ra

13 before the Lord; for he is coming,
 for he is coming to judge the earth.
 He will judge the world with righteousness,
 and peoples with his truth.

Psalm 96(97)

1 Pertaining to Dauid. ^a[When his land is being brought to order.]^a

(1) The Lord became king! Let the earth rejoice;
 let the many islands be glad!

2 A cloud and thick darkness are around him;
 righteousness and judgment keep his throne straight.

3 Fire will go before him
 and consume his enemies on every side.

4 His lightnings gave light to the world;
 the earth saw and shook.

5 The mountains melted like wax before the Lord,
 before the Lord of all the earth.

6 The heavens proclaimed his righteousness;
 and all the peoples beheld his glory.

7 Let all worshipers of carved images be put to shame,
 those who make their boast in their idols.
 All his angels, worship him!

8 Sion heard and was glad,
 and the daughters of Judea rejoiced,
 because of your judgments, O Lord.

9 For you are the Lord Most^b High over all the earth;
 you were exalted far above all gods.

10 You who love the Lord, hate evil!
 He^c guards the lives of his devout;
 he will rescue them from the hand of sinners.

11 Light dawned for the righteous,
 and gladness for the upright in heart.

12 Be glad in the Lord, O you righteous,
 and acknowledge the mention of his holiness!

Psalm 97(98)

1 A Psalm. Pertaining to Dauid.

(1) O sing to the Lord a new song,
 for the Lord did marvelous things.
 His right hand and his holy arm saved for him.

2 The Lord made known his salvation;
 he revealed his righteousness before the nations.

^aWithout [] = Ra ^b Pr the = Ra ^cthe Lord = Ra

3 He remembered his steadfast love to Iakob
and his truth to the house of Israel.
All the ends of the earth saw the salvation of our God.

4 Make a joyful noise to ^athe Lord^a, all the earth;
sing and rejoice and make music.

5 Make music to the Lord with the lyre,
with the lyre and the sound of a psalm.

6 With metal trumpets and the sound of a horn trumpet
make a joyful noise before the King, the Lord.

7 Let the sea shake, and all that fills it;
the world and those who live in it.

8 Rivers^b will together clap their hands;
the mountains will rejoice,

9 for he has come to judge the earth.
He will judge the world with righteousness,
and peoples with uprightness.

Psalm 98(99)

1 A Psalm. Pertaining to Dauid.

(1) The Lord became king; ^clet peoples grow angry^c!—
he who sits upon the cheroubin; let the earth shake!

2 The Lord is great in Sion;
he is high before all the peoples.

3 Let them acknowledge your great name
for it is awesome and holy!

4 The king's honor loves justice;
you provided uprightness,
you executed justice and righteousness in Iakob.

5 Extol the Lord our God;
worship at the footstool of his feet,
because holy is he!

6 Moyses and Aaron were among his priests,
Samouel also was among those who called on his name.
They called on the Lord, and he hearkened to them.

7 He would speak to them in a pillar of cloud;
they would keep his solemn charges,
and the decrees that he gave them.

8 O Lord our God, you would hearken to them;
O God, you were being very merciful to them,
but an avenger of all their practices.

9 Extol the Lord our God,
and worship toward his holy mountain;
for the Lord our God is holy.

^aGod = Ra ^bOr streams ^cI.e. *they have cause to be angry*

Psalm 99(100)

1 A Psalm. Regarding acknowledgment.

(1) Make a joyful noise to the Lord, all the earth.
 2 Serve the Lord with gladness;
 enter before him with rejoicing.

3 Know that the Lord, he is God.
 It is he that made us, ^aand not we^a;
^bwe are^b his people, and the sheep of his pasture.

4 Enter into his gates with acknowledgment
 and into his courts with hymns.
 Acknowledge him, praise his name.

5 For the Lord is kind; his steadfast love endures forever,
 and his truth to generation upon generation.

Psalm 100(101)

1 Pertaining to Dauid. A Psalm.

(1) I will sing to you of steadfast love and of justice, O Lord;
 2 I will make music and take (2) note of the way that is blameless. When will
 you come to me?
 I would walk in innocence of heart within my house;
 3 I did not set before my eyes any act that is against the law.
 I hated people who practice transgression;
 4 a crooked heart did not cling to me.
 When the wicked kept turning away from me, I would no longer know
 him^b.

5 The one who was secretly slandering his neighbor, him I would chase away.
 With a person of haughty look and insatiate heart, with him I would not
 eat.

6 My eyes would be on the faithful in the land, so that they might sit with
 me;
 whoever walks in the way that is blameless, he would minister to me.

7 No one who practices haughtiness would live in my house,
 no one who utters injustice would prosper in my presence.

8 Morning by morning I would kill all the sinners in the land,
 in order to destroy all who practice lawlessness from the Lord's city.

^aPossibly *and not we* him^bLacking in Gk

Psalm 101(102)

1 A prayer. Pertaining to the poor person. When he is weary and pours out his petition before the Lord.

2(1) ^aO Lord^a, listen to my prayer;
 let my cry come to you.

3(2) Do not turn away your face from me.
 In the day when I am distressed, incline your ear to me;
 listen to me speedily in the day when I call upon you.

4(3) For my days vanished like smoke,
 and my bones were burnt up like firewood.

5(4) My heart was stricken like grass and it withered;
 for I forgot to eat my bread.

6(5) Because of my loud groaning
 my bones clung to my flesh.

7(6) I became like a desert pelican
 like a ^blong-eared owl^b on a building-site.

8(7) I lay awake; I became
 like a lone sparrow on a housetop.

9(8) All day long my enemies would reproach me
 and those who used to commend me would swear against me.

10(9) For I ate ashes like bread,
 and would mix my drink with weeping.

11(10) because of your wrath and anger;
 for when you had lifted me up you threw me down.

12(11) My days faded like a shadow;
 I withered away like grass.

13(12) But you, O Lord, remain forever
 and mention of you to generation upon generation.

14(13) When you rise up you will have compassion on Sion,
 for it is the appointed time to have compassion on it; the appointed time
 has come.

15(14) For your slaves held its stones dear,
 and will have compassion on its dust.

16(15) The nations will fear the name of the Lord,
 and all the kings of the earth your glory.

17(16) For the Lord will build up Sion;
 and he will appear in his glory.

18(17) He regarded the prayer of the lowly,
 and did not despise their petition.

19(18) Let this^c be recorded for a generation to come;
 and a people which is being created^d will praise the Lord.

20(19) Because he peered down from his holy height,
 from heaven the Lord looked at the earth,

^aTr after *prayer* = Ra

^bOr *night raven*

^cI.e. *prayer/petition*

^dOr *born*

21(20) to hear the groans of the prisoners,
to set free the sons of those put to death;
22(21) so that the name of the Lord may be declared in Sion,
and his praise in Ierusalem,
23(22) when peoples gather together,
and kingdoms, to serve the Lord.

24(23) He answered him ^ain the way of his strength^a:
"Tell me the paucity of my days;
25(24) Do not take me away at the mid-point of my days,
while your years endure^b throughout generation upon generation!"

26(25) At the beginning you, O Lord, laid the foundation of the earth,
and the heavens are the works of your hands.
27(26) They will perish, but you will endure;
they will all become old like a garment.
You^c will change them like clothing, and they will ^dbe changed^d;
28(27) but you are the same, and your years will not fail.
29(28) The sons of your slaves shall tent;
their offspring shall prosper for ever.

Psalm 102(103)

1 Pertaining to Dauid.

(1) Bless the Lord, O my soul,
and all that is within me, his holy name.
2 Bless the Lord, O my soul,
and do not forget all his repayments—
3 who is very conciliatory toward all your acts of lawlessness,
who heals all your diseases,
4 who redeems your life from corruption,
who crowns you with steadfast love and compassion,
5 who satisfies your desire with good,
and your youth will be renewed like an eagle's.

6 The Lord is one who performs ^eacts of pity^e
and judgment for all who are being wronged.
7 He made known his ways to Moyses,
his will to the sons of Israel.
8 The Lord is compassionate and merciful,
slow to anger and abounding in steadfast love.
9 He will not be totally angry,
nor will he keep his wrath forever.
10 He did not deal with us according to our sins,
nor repay us according to our acts of lawlessness.

^aOr according to the strength he had

^bLacking in Gk

^cPr and = Ra

^dPossibly leave

^ePerhaps alms

11 For as heaven is high above the earth,
 so he^a strengthened his steadfast love toward those who fear him;
 12 as far as the east is from the west,
 so far he removed our acts of lawlessness from us.
 13 As a father has compassion for his sons,
 so the Lord had compassion for those who fear him,
 14 for he knew how we were made.
 Remember that we are dust!

15 As for mortals, their days are like grass;
 they will bloom like a flower of the field;
 16 for a breath passed through it, and it will be gone,
 and it will no longer recognize its place.
 17 But the steadfast love of the Lord is from everlasting to everlasting on those
 who fear him,
 and his righteousness on sons' sons,
 18 to those who keep his covenant
 and remember his commandments, to do them.

19 The Lord prepared his throne in heaven,
 and his kingdom rules over all.
 20 Bless the Lord, O all you his angels,
 powerful in strength doing his bidding,
 to obey the sound of his words.
 21 Bless the Lord, all his hosts,
 his ministers doing his will.
 22 Bless the Lord, all his works,
 in every place of his dominion.
 Bless the Lord, O my soul.

Psalm 103(104)

1 Pertaining to David.

(1) Bless the Lord, O my soul.
 O Lord my God, you were greatly magnified.
 You were clothed with acknowledgment and splendor,
 2 wrapping yourself in light as in a garment,
 stretching out heaven like a skin.
 3 He who covers his upper stories with waters.
 He who makes the cloud masses his step,
 he who walks about on the wings of the winds.
 4 He who makes spirits^b his messengers^c,
 and flaming fire his ministers.

5 He founded the earth ^don its security^d;
 it will never be tilted.

^athe Lord = Ra

^bPerhaps winds

^cOr angels

^dI.e. securely

6 The deep like a garment is his clothing;
the waters will stand above the mountains.

7 At your rebuke they will flee;
at the sound of your thunder they will cower with fright.

8 Mountains ascend and plains descend
to the place that you founded for them.

9 You set a boundary that they shall not pass,
nor shall they return to cover the earth.

10 You who make springs gush forth in ravines;
they^a will flow between the mountains.

11 They will give drink to all animals of the field;
the wild asses will receive water^b for their thirst.

12 On them^c the birds of the air will roost^d;
they will give forth sound among the rocks.

13 When he waters mountains from his upper stories,
the earth shall be fed with the fruit of your work.

14 When he causes grass to grow for the cattle,
and plants for the service of people,
to bring forth food from the earth.

15 And wine gladdens the human heart,
to brighten the face with oil.
And bread sustains the human heart.

16 The trees of the plain shall be fed,
the cedars of Lebanon that he planted.

17 In them sparrows will build their nests;
the home of the heron ^eleads them^e.

18 The high mountains are for the does;
the rock is a refuge for the hares^f.

19 He made a moon to mark the seasons;
the sun knew its time for setting.

20 You set darkness, and it became night;
in its all the animals of the forest will pass through,

21 the^g young lions roaring to seize,
and to seek their food from God.

22 The sun rose and they gathered
and will lie down in their dens.

23 People will go out to their work
and to their labor until the evening.

24 O Lord, how were your works magnified!
In wisdom you made them all;
the earth was filled with your acquisition.

25 Yonder is the great and wide sea;
creeping things innumerable are there,
living things both small and great.

^awaters = Ra
^balready there

^bLacking in Gk
^chedgehogs = Ra

^cProbably the mountains
^dg.e. the night

^dPossibly nest
^eOm = Ra

^ePossibly is

26 There ships travel,
and this dragon which you formed to mock at him.

27 All look to you
to give them food in due season;

28 when you give to them, they will gather it up;
and when you open your hand, all things together will be filled with
kindness.

29 But when you turn away your face, they will be dismayed;
when you cancel their spirit, they will fail
and return to their dust.

30 You will send forth your spirit, and they will be created,
and you will renew the face of the ground.

31 Let the glory of the Lord endure forever.
The Lord will be glad at his works—

32 he who looks on the earth and makes it tremble,
he who touches the mountains and they smoke.

33 I will sing to the Lord as long as I live;
I will make music to my God while I have being.

34 May my conversation be pleasing to him;
and I will be glad in the Lord!

35 May sinners fail from the earth,
and the lawless, so that they be no more.
Bless the Lord, O my soul.

Psalm 104(105)

1 Hallelouia

(1) O acknowledge the Lord, and call on his name,
announce his deeds among the nations.

2 Sing to him, and make music to him;
tell of all his wonderful works.

3 Be commended in his holy name;
let the hearts of those who seek the Lord be glad.

4 Seek the Lord and be strengthened;
seek his presence continually.

5 Remember the wonderful works he did,
his miracles, and the judgments of his mouth,

6 O offspring of Abraam, his slaves,
sons of Iakob, his chosen ones.

7 He is the Lord our God;
his judgments are in all the earth.

8 He was mindful of his covenant forever,
of the word that he commanded, for a thousand generations,

9 ^athe word^a that he pledged to Abraam,
his oath to Isaak.

^aLacking in Gk

10 And he made it^a a decree for Iakob,
 and an everlasting covenant for Israel,
11 saying, "To you I will give the land of Chanaan
 as your parcel for an inheritance."

12 When they were few in number,
 of very little account, and resident aliens in it,
13 they passed from nation to nation,
 from one kingdom to another people.
14 He allowed no one to do them wrong;
 he rebuked kings on their account,
15 saying,^b "Do not touch my anointed ones;
 do no harm against my prophets."

16 And he summoned famine against the land,
 and crushed every sustenance of bread;
17 he sent a person ahead of them,
 Joseph was sold as a slave.
18 His feet were debased with fetters,
 his soul passed through iron,
19 until what he had said came to pass,
 the oracle of the Lord purified him.
20 The king sent and released him;
 the ruler of peoples set him free.
21 He made him lord of his house,
 and ruler of all his possessions,
22 to educate his officials to be like himself,
 and to teach his elders wisdom.

23 Then Israel entered into Egypt;
 Iakob lived as a resident alien in the land of Cham.
24 And the Lord increased his people very much,
 and made them stronger than their enemies.
25 He changed their hearts to hate his people,
 to deal craftily with his slaves.

26 He sent out his slave Moyses,
 and Aaron whom he chose.
27 To them he committed the words of his signs
 and miracles in the land of Cham.
28 He sent darkness, and darkened ^bthe land^b;
 they did not^c embitter his words.
29 He changed their waters into blood,
 and killed their fish.
30 Their land crawled with frogs,
 even in the chambers of their kings.
31 He spoke, and dog-flies came,
 and gnats throughout their country.

^aI.e. his covenant^bLacking in Gk^cOm Ra

32 He gave them hail for showers,
and consuming fire in their land.
33 He struck their vines and fig trees,
and shattered^a the trees of their territory.
34 He spoke, and the locusts came,
and locust larvae without number;
35 they devoured all the vegetation in their land,
and devoured the fruit of their land.
36 He struck down all the firstborn in their land,
the first issue of all their toil.

37 Then he brought them^b out with silver and gold,
and there was no one among their tribes who was weak.
38 Egypt was glad at their exodus,
for fear of them fell upon it.
39 He spread a cloud for a covering^c,
and fire to give light^c during the night.
40 They asked, and quails^d came
and he filled them with food of heaven.
41 He split a rock, and waters gushed out;
rivers ran in the waterless land.
42 For he remembered his holy word
to Abraam, his slave.

43 So he brought his people out with rejoicing,
his chosen ones with gladness.
44 He gave them the lands of nations,
and they took possession of the labors of peoples,
45 that they might keep his statutes
and seek out his law.

Psalm 105(106)

1 Hallelouia.

2 O acknowledge the Lord, for he is kind;
for his steadfast love endures forever.
2 Who can speak of the sovereign acts of the Lord,
or make heard all his praises?
3 Happy are those who observe justice,
who do righteousness at all times.

4 Remember us, O Lord, ^ein the good pleasure of your people;
regard us ^fin your salvation!
5 that we may look at the kindness of your chosen ones,
that we may be glad in the gladness of your nation,
that we may be commended with your heritage.

^a+ *all* = Ra ^bI.e. *Israel* ^c+ *for them* = Ra ^dEvidently not the quail itself but a bird of uncertain species that migrates with the quail. ^ePossibly *when you show favor to your people*
^f*Or when you deliver them*

6 We sinned together with our ancestors;
 we acted lawlessly, we committed injustice.

7 Our ancestors, when they were in Egypt,
 did not consider your wonderful works;
 they did not remember the abundance of your steadfast love,
 but embittered you^a when going up at the Red Sea.

8 Yet he saved them for his name's sake,
 so that he might make known his sovereignty.

9 He rebuked the Red Sea, and it became dry;
 he led them through the deep as through a desert.

10 So he saved them from the hand of people that hated them^a,
 and redeemed them from the hand of the enemy.

11 The water covered those that afflicted them;
 not one of them was left.

12 Then they believed his words;
 and they sang his praise.

13 But they soon forgot his works;
 they did not wait for his counsel.

14 But they craved with craving in the desert,
 and put God to the test in the waterless land;

15 he gave them what they asked,
 and b^{sent}urfeit into their souls^b.

16 They angered Moyses in the camp,
 Aaron, the holy one of the Lord.

17 The earth opened and swallowed up Dathan,
 and covered the company of Abiron.

18 Fire also broke out in their company;
 flame burned up sinners.

19 They made a calf at Choreb
 and worshipped the carved image.

20 They exchanged c^{their} glory
 for the image of a calf that eats grass.

21 They forgot the God who was saving them,
 who did great things in Egypt,

22 wondrous works^a in the land of Cham,
 and awesome deeds^a by the Red Sea.

23 Therefore he spoke in order to destroy them—
 had not Moyses, his chosen one,
 stood in the breach before him,
 to turn away his wrath from destroying them.

24 Then they despised the desirable land;
 they had no faith in his word.

25 They grumbled in their tents
 and did not listen to the voice of the Lord.

^aLacking in Gk^bOr allowed them to indulge themselves^cPossibly God

26 Therefore he raised his hand against them
 to cast them down in the desert,
 27 and to cast their offspring down among the nations,
 and scatter them over the lands.

28 Then they were initiated to Beelphegor,
 and ate sacrifices offered to the dead;
 29 they provoked him with their practices,
 and a falling broke out among them.
 30 Then Phinees stood and made atonement,
 and the breach abated.
 31 And that was reckoned to him as righteousness
 from generation to generation forever.

32 They angered him at the water of contention,
 and it went ill with Moyses on their account;
 33 for they made his spirit bitter,
 and he ^aparted with his lips^a.

34 They did not destroy the nations, as the Lord told them,
 35 but they mingled with the nations
 and learned to do as they did.
 36 They served their carved images,
 and it became a stumbling block to them.
 37 They sacrificed their sons
 and their daughters to the demons;
 38 they poured out innocent blood,
 the blood of their sons and daughters,
 whom they sacrificed to the carved images of Chanaan;
 and the land was ^bmurdered with blood^b.
 39 And it was defiled by their acts,
 and they played the prostitute in their practices.

40 Then the Lord became furiously angry with his people,
 and he abhorred his heritage;
 41 he gave them into the hands of nations,
 and those who hated them ruled over them.
 42 Their enemies oppressed them,
 and they were brought low under their hands.
 43 Many times he delivered them,
 but they embittered him by their purposes,
 and were brought low through their lawlessness.
 44 But he regarded them when they were being afflicted,
 when he listened to their petition.
 45 And he remembered his covenant,
 and showed regret according to the abundance of his steadfast love.
 46 He gave them over to be pitied
 before all who took them captive.

^aPossibly spoke rashly ^bI.e. rendered lifeless with bloodshed

47 Save us, O Lord our God,
and gather us together from among the nations,
that we may acknowledge your holy name
and boast in your praise.

48 Blessed be the Lord, the God of Israel, from everlasting to everlasting.
And all the people shall say, "May it be, May it be."

BOOK V

(Psalms 106[107]—151)

Psalm 106(107)

1 Hallelouia.

(1) O acknowledge the Lord, for he is kind;
for his steadfast love endures forever.

2 Let those redeemed by the Lord say so,
those he redeemed from an enemy's hand.

3 He gathered them in from the lands,
from the east and the west, and the north and the sea.

4 They wandered in the desert in the waterless land;
they found no way to a city ^aof habitation^a;
5 hungry and thirsty,
their soul fainted within them.

6 Then they cried to the Lord when they were being afflicted,
and he delivered them from their anguish;

7 he led them by a straight way,
to go to a city ^aof habitation^a.

8 Let them acknowledge the Lord for his steadfast love,
for his wonderful works to humankind.

9 For he fed an empty soul,
and a hungry soul he filled with good things,

10 people who sat in darkness and death's shadow,
imprisoned in poverty and in irons,

11 for they embittered the oracles of God,
and provoked the counsel of the Most High.

12 Their hearts were brought low by exertion;
they became weak, with no one to help.

13 Then they cried to the Lord when they were being afflicted,
and he saved them from their anguish;

14 and he brought them out of darkness and death's shadow,
and broke their bonds asunder.

15 Let them acknowledge the Lord for his steadfast love,
for his wonderful works to humankind.

^aI.e. to live in

16 For he shattered bronze gates,
and crumpled iron bars.

17 He aided them from their lawless way,
for because of their lawless acts they were brought low;

18 their soul loathed any kind of food,
and they drew near to the gates of death.

19 Then they cried to the Lord when they were being afflicted,
and he saved them from their anguish;

20 he sent out his word and healed them,
and delivered them from their destruction.

21 Let them acknowledge the Lord for his steadfast love,
for his wonderful works to humankind.

22 And let them sacrifice a praise sacrifice,
and tell of his deeds with exultation.

23 Those who used to go down to the sea in ships,
doing business on the great waters—

24 these saw the deeds of the Lord,
his wondrous works in the deep.

25 He spoke and the tempest's blast stood^a;
and its waves were raised on high.

26 They mount up as far as the heavens,
and they go down as far as the depths;
their soul would melt away in their calamity;

27 they were troubled, they staggered like the drunkard,
and ^ball their wisdom was gulped down^b.

28 Then they cried to the Lord when they were being afflicted,
and he brought them out of their anguish;

29 and he commanded the tempest, and it subsided to a breeze,
and its waves became silent.

30 Then they were glad, because they had quiet
and he led them to the haven they wanted.

31 Let them acknowledge the Lord for his steadfast love,
for his wonderful works to humankind.

32 Let them extol him in the assembly of the people,
and praise him in the session of the elders.

33 He turned rivers into a desert,
channels of water into thirst,

34 a fruitful land into a salt marsh,
because of the evil of its inhabitants.

35 He turned a desert into pools of water,
a parched land into channels of water.

36 And there he settled the hungry,
and they established a town for settlement;

37 they sowed fields, and planted vineyards,
and produced a fruitful yield.

^aarose or stopped ^bOr *they were at their wits' end*

38 He blessed them, and they multiplied greatly,
and he did not decrease their cattle.

39 And they were diminished and maltreated
through affliction, wrong and sorrow.

40 Contempt poured down on rulers
and he^a made them wander in impassable and trackless wastes;

41 but he helped the needy out of poverty,
and made their families like sheep.

42 The upright will see it and be glad;
and all lawlessness will stop its mouth.

43 Who is wise and will keep these things?—
and will they take note of the steadfast love of the Lord?

Psalm 107(108)

1 ^bAn Ode. Of a Psalm^b. Pertaining to Dauid.

2(1) My heart is ready, O God, my heart is ready;
I will sing and make music in my glory.

3(2) Awake, O harp and lyre!
I will awaken at dawn.

4(3) I will acknowledge you, O Lord, among peoples,
and I will make music to you among nations.

5(4) For your steadfast love is great above the heavens,
and your truth reaches to the clouds.

6(5) Be exalted, O God, to the heavens,
and let your glory be over all the earth.

7(6) Save with your right hand, and hearken to me,
so that those whom you love may be rescued.

8(7) God spoke in his sanctuary:
"I will be exalted and I will divide up Sikima,
and portion out the vale of the tents.

9(8) Galaad is mine and Manasse is mine;
Ephraim is the support of my head;
loudas is my king.

10(9) Moab is the basin of my hope;
on Idumea I will hurl^c my sandal;
to me foreigners were subjugated."

11(10) Who will bring me ^das far as a strong^d city?
Who will lead me as far as Idumea?

12(11) Are you not the one that rejects us, O God?
You will not go out, O God, with our armies.

^aPerhaps it (i.e. contempt) ^bPerhaps a song of praise (vocal music) accompanied by a psalm (instrumental music) ^cput = Ra ^dto a fortified = Ra

13(12) O grant us help from affliction,
for human salvation is worthless.
14(13) With God we shall do valiantly;
it is he who will treat our enemies with contempt.

Psalm 108(109)

1 Regarding fulfillment. Pertaining to Dauid. A Psalm.

1 (1) O God, do not pass over my praise in silence.
2 For a sinner's mouth and a deceiver's mouth were opened against me;
they spoke against me with a deceitful tongue.
3 They surrounded me with words of hate,
and made war on me without cause.
4 In return for my love they would slander me,
but I would pray ^afor them^a.
5 So they rewarded me evil for good,
and hatred for my love.

6 ^aThey said,^a "Appoint a sinner against him;
let a slanderer stand on his right.
7 When he is tried, may he come out condemned;
let his prayer be counted as sin.
8 Let his days become few,
and may another seize his position.
9 Let his sons become orphans,
and his wife a widow.
10 As they totter, let his sons wander about and beg;
let them be driven out of their homesteads.
11 Let a creditor scrutinize all that he has;
let strangers plunder the fruits of his toil.
12 Let there be no one to support him,
nor anyone to pity his orphaned children.
13 Let his children go to destruction;
let his name be blotted out in one generation.
14 May the lawlessness of his fathers be remembered before the Lord,
and may the sin of his mother not be blotted out.
15 Let them be before the Lord continually,
and may their memory be destroyed from the earth,
since he did not remember to show kindness,
but pursued the needy and poor
and the downhearted to their death.

17 He loved to curse; it shall come on him.
He did not want blessing; it shall be put far away from him.
18 He clothed himself with cursing as his coat,
it entered into his inwards like water,
like oil in his bones.

^aLacking in Gk

19 Let it be like a coat that he wraps around himself,
 like a belt that he always wears."

20 ^aThis is^a the work of the Lord against those that slander me
 and those that speak evil against my life.

21 But you, O Lord Lord, show your steadfast love to me for your name's sake;
 because your steadfast love is kind.

22 Deliver me, (22) for I am poor and needy,
 and my heart is troubled within me.

23 I was erased like a shadow when it fades;
 I was shaken off like locusts.

24 My knees became weak through fasting;
 my flesh was changed because of oil.

25 I became an object of reproach to them^b;
 they saw me, they shook their heads.

26 Help me, O Lord my God!
 Save me according to your steadfast love.

27 Let them know that this is your hand;
 and you, O Lord, did it^c.

28 They will curse, but you will bless.
 Let my opponents be put to shame;
 but your slave will be glad.

29 Let those who slander me be clothed with embarrassment;
 let them be wrapped in their own shame as in a ^ddouble cloak^d.

30 With my mouth I will greatly acknowledge the Lord;
 I will praise him in the midst of a throng.

31 For he stood at the right hand of the needy,
 to save me from those who keep pursuing me.

Psalm 109(110)

1 Pertaining to Dauid. A Psalm.

(1) The Lord said to my lord, "Sit at my right hand
 until I make your enemies a footstool for your feet."

2 The Lord will send out from Sion your powerful rode^e.
 So have dominion in the midst of your enemies.

3 Rule is yours on the day of your power
 among the splendor of the holy ones.
 From the womb, before the morning star, I brought you forth.

4 The Lord swore and will not change his mind,
 "You are a priest forever according to the order of Melchisedek."

5 The Lord at your right hand shattered kings on the day of his wrath.

^aOr May this be ^bI.e. my slanderers ^cAntecedent unclear ^dGk *diplois*, a particular kind of garment worn especially by the Cynics ^eOr *scepter*

6 He will execute judgment among the nations, make full ^athat which has fallen^a;
 he will shatter heads ^bon the land of many^b.

7 He will drink from a stream by the road;
 therefore he will lift high his^c head.

Psalm 110(111)

1 Hallelouia.

(1) I will acknowledge you, O Lord, with my whole heart,
 in the council of the upright, in the congregation.

2 Great are the works of the Lord;
 his will is sought out regarding all things.

3 Acknowledgment and majesty are his work,
 and his righteousness endures forever and ever.

4 He made mention of his wonderful deeds;
 the Lord is merciful and compassionate.

5 He provided food for those who fear him;
 he will be ever mindful of his covenant.

6 He proclaimed to his people the strength of his works,
 to give them the heritage of nations.

7 The works of his hands are truth and justice;
 all his precepts are trustworthy,

8 fixed forever and ever,
 made with truth and uprightness.

9 He sent redemption to his people;
 he commanded his covenant forever.

10 Holy and awesome is his name.

The fear of the Lord is the beginning of wisdom;
 all those who practice it have a good understanding.

His praise endures forever^d.

Psalm 111(112)

1 Hallelouia.

(1) Happy the man who fears the Lord,
 who will greatly want his commandments.

2 His offspring will be powerful in the land;
 the generation of the upright will be blessed.

3 Glory and riches are in his house,
 and his righteousness endures forever and ever.

4 Light dawned in the darkness for the upright;
 he is merciful, compassionate and righteous.

5 He who shows compassion and lends is a kind man;
 he will manage his words with discretion.

^aPerhaps with corpses

^bOr of many on the land

^cLacking in Gk

^d+ and ever = Ra

6 For he will never be shaken;
a righteous person will be remembered forever.

7 He will not be afraid of evil tidings;
his heart is prepared to hope in the Lord.

8 His heart is firm, he will never be afraid,
until he looks on his enemies.

9 He scattered^a; he gave to the needy;
his righteousness endures forever and ever;
his horn will be exalted in glory.

10 Sinners will see it and be angered;
they will gnash their teeth and melt away;
the desire of sinners will come to nothing.

Psalm 112(113)

1 Hallelouia.

(1) Praise the Lord, O servants,
praise the name of the Lord.

2 Blessed be the name of the Lord
from this time on and forevermore.

3 From the rising of the sun to its setting,
praise the name of the Lord!

4 The Lord is high before all nations,
and his glory before the heavens.

5 Who is like the Lord our God,
who resides on high,

6 and looks upon that which is lowly
in heaven and on earth?

7 It is he who raises the poor from the ground,
and lifts the needy from the trash heap,

8 to make them sit with rulers,
with the rulers of his people.

9 It is he who establishes the barren woman in a home,
a joyous mother of children.

Psalm 113(114, 115)

1 Hallelouia.

(1) At the exodus of Israel from Egypt,
the house of Jacob from a barbarian people,

2 Judea became his^b sanctified possession,
Israel his seat of authority.

^aI.e. his enemies ^bPossibly God's

3 The sea saw it and fled;
 Jordan was turned back.

4 The mountains skipped like rams,
 and the hills like lambs of the sheep.

5 Why was it, O sea, that you fled?
 and why, O Jordan, that you withdrew backwards?

6 O mountains, that you skipped like rams?
 O hills, like lambs of the sheep?

7 At the presence of the Lord, the earth was shaken,
 at the presence of the God of Iakob,

8 who turned the rock into pools of water,
 the flint into springs of water.

9(115.1) Not to us, O Lord, not to us,
 but to your name give glory,
 for the sake of your steadfast love and your truth,

10(2) that the nations may not say,
 "Where is their God?"

11(3) Our God is in heaven a[above,
 in the heavens and on the earth]a;
 he did whatever he wanted.

12(4) The idols of the nations are silver and gold,
 works of human hands.

13(5) They have a mouth, but can not speak;
 eyes, but can not see.

14(6) They have ears, but can not hear;
 nostrils, but can not smell.

15(7) They have hands, but can not feel;
 feet, but can not walk;
 they can not make a sound in their throats.

16(8) May those who make them become like them,
 and all who trust in them!

17(9) The house of Israel hoped in the Lord.
 He is their helper and their protector.

18(10) The house of Aaron hoped in the Lord.
 He is their helper and their protector.

19(11) Those who fear the Lord hoped in the Lord.
 He is their helper and their protector.

20(12) The Lord was mindful of us and blessed us;
 he blessed the house of Israel;
 he blessed the house of Aaron;

^aWithout [] = Ra

21(13) he blessed those who fear the Lord,
the small with the great.

22(14) May the Lord give you increase,
both you and your sons.

23(15) ^aBlessed are you^a to the Lord,
who made heaven and earth.

24(16) The heaven of heaven belongs to the Lord,
but the earth he gave to human beings.

25(17) The dead will not praise you, O Lord,
nor will all that go down to Hades.

26(18) But we that are alive will bless the Lord,
from this time on and forevermore.

Psalm 114(116.1–9)

1 Hallelouia.

(1) I loved ^bthe Lord^b, because the Lord will listen
to the sound of my petition,
2 because he inclined his ear to me;
and in my days I will call on him.

3 Pangs of death encompassed me;
hazards of Hades found me;
I found distress and anguish.

4 Then I called on the name of the Lord:
“Ah Lord, rescue my soul!”

5 Merciful is the Lord, and righteous;
our God shows mercy.

6 The Lord is one who protects infants;
I was brought low, and he saved me.

7 Return, O my soul, to your rest,
for the Lord acted as your benefactor.

8 For he delivered my soul from death,
my eyes from tears,
my^c feet from slipping.

9 I will be well pleasing before the Lord in the land of the living.

Psalm 115(116.10–19)

1 Hallelouia.

(116.10) I believed, and so I spoke;
but I was brought very low.

^aOr *May you be blessed*

^bLacking in Gk

^cPr and = Ra

2(11) I said in my alarm,
“Every person is a liar.”

3(12) What shall I return to the Lord
for all he returned to me?

4(13) I will take a cup of salvation
and call on the name of the Lord.

6(15) Precious before the Lord
is the death of his devout ones.

7(16) Ah Lord, I am a slave of yours;
I am a slave of yours, the son of your serving girl.
You broke my bonds.

8(17) I will sacrifice to you a sacrifice of praise.

9(18) I will pay my vows to the Lord
before all his people,

10(19) in the courts of the house of the Lord,
in your midst, O Ierusalem.

Psalm 116(117)

1 Hallelouia.

(1) Praise the Lord, all you nations!
Command him, all you peoples!

2 For his steadfast love became strong toward us,
and the truth of the Lord endures forever.

Psalm 117(118)

1 Hallelouia.

(1) O acknowledge the Lord, for he is good,
for his steadfast love endures forever.

2 Let the house of Israel say: “He is good;
his steadfast love endures forever.”

3 Let the house of Aaron say: “He is good;
his steadfast love endures forever.”

4 Let those who fear the Lord say: “He is good;
his steadfast love endures forever.”

5 In my distress I called on the Lord,
and he hearkened to me ^aand brought me^a into spaciousness.

6 The Lord is a helper to me;
I will not fear what mortals can do to me.

7 The Lord is a helper to me;
I shall look ^ain triumph^a on my enemies.

^aLacking in Gk

8 It is better to trust in the Lord
than to trust in mortals.

9 It is better to hope in the Lord
than to hope in rulers.

10 All nations surrounded me;
and in the name of the Lord I fended them off!

11 They surrounded me on every side;
and in the name of the Lord I fended them off!

12 They surrounded me like bees a honeycomb;
and they blazed like a fire among thorns;
and in the name of the Lord I fended them off!

13 Pushed hard I turned to fall,
but the Lord supported me.

14 The Lord is my strength and my celebration;
he became my salvation.

15 There are sounds of rejoicing and salvation in the tents of the righteous:
"The right hand of the Lord did valiantly;
the right hand of the Lord exalted me;
the right hand of the Lord did valiantly."

16 I shall not die, but I shall live,
and recount^a the deeds of the Lord.

17 The Lord disciplined me with discipline,
but he did not give me over to death.

18 Open to me gates of righteousness;
when I enter through them I will acknowledge the Lord.

19 This is the gate of the Lord;
the righteous shall enter through it.

20 I will acknowledge you because you hearkened to me
and became my salvation.

21 The stone which the builders rejected,
this one became the chief cornerstone.

22 This^b was the Lord's doing;
and it is marvelous in our eyes.

23 This is the day that the Lord made;
let us rejoice and be glad on^c it.

24 Ah Lord, do save us^d!
Ah Lord, do give us^d success!

25 Blessed is the one who comes in the name of the Lord.
We have blessed you from the house of the Lord.

26 The Lord is God, and he showed us light.
Arrange the feast with thick garlands^d,
up to the horns of the altar.

^{a+} in detail = Ra
^dLacking in Gk

^bAntecedent unclear; possibly cornerstone

^cOr because of

28 You are my God, and I will acknowledge you;
 you are my God, and I will exalt you.
 I will acknowledge you because you hearkened to me
 and became my salvation.

29 O acknowledge the Lord, for he is good,
 for his steadfast love endures forever.

Psalm 118(119)

1 Hallelouia.

1 alph.

(1) Happy are those who are blameless in the way,
 who walk in the law of the Lord.

2 Happy are those who search out his solemn charges;
 they will seek him wholeheartedly.

3 For those who practice lawlessness,
 did not walk in his ways.

4 You commanded your commandments
 to be kept diligently.

5 O that my ways may be directed
 to keep your statutes!

6 Then I shall not be put to shame,
 as I keep looking at all your commandments.

7 I will acknowledge you^a with an upright heart,
 when I have learnt your righteous judgments.

8 I will observe your statutes;
 do not utterly forsake me.

2 beth.

9 How shall young people keep their way straight?
 By observing your words!

10 With my whole heart I sought you;
 do not thrust me aside from your commandments.

11 I hid your oracles in my heart,
 so that I may not sin against you.

12 Blessed are you, O Lord;
 teach me your statutes.

13 With my lips I declared
 all the judgments of your mouth.

14 I delighted in the way of your solemn charges
 as much as in all riches.

15 I will ponder your commandments,
 and put my mind to your ways.

16 I will meditate on your statutes;
 I will not forget your words.

^a+ O Lord = Ra

17

3 gimal.

Requite your slave;
I shall live and observe your words.

18 Uncover my eyes,
and I will put my mind to the^a wondrous things out of your law.

19 I am a resident alien in the land;
do not hide your commandments from me.

20 My soul was consumed with longing
for your judgments ^bin every situation^b.

21 You rebuked the arrogant;
accursed are those who deviate from your commandments;

22 take away from me reproach and contempt,
for I sought your solemn charges.

23 For indeed, rulers sat and kept railing at me,
but your slave would ponder your statutes.

24 For indeed, your solemn charges are my meditation,
and your statutes are my counsels.

25

4 delth.

My soul clung to the ground;
quicken me according to your word.

26 I told of my ways, and you hearkened to me;
teach me your statutes.

27 Make me understand the way of your statutes,
and I will ponder your wondrous works.

28 My soul was drowsy from exhaustion;
confirm me with your words.

29 Put the unjust way far from me;
and by your law have mercy on me.

30 I chose the way of truth;
I did not forget your judgments.

31 I clung to your solemn charges;
O Lord do not put me to shame.

32 I ran the way of your commandments,
when you enlarged my heart^c.

33

5 he.

O Lord, make the way of your statutes my law,
and I will seek it continually.

34 Make me understand, and I will search out your law
and observe it with my whole heart.

35 Lead me in the path of your commandments,
for I wanted it.

36 Incline my heart to your solemn charges,
and not to greediness.

37 Turn my eyes from looking at vanity;
quicken me in your way.

^a your = Ra ^bOr at all times ^cPerhaps understanding

38 Establish for your slave your oracle,
so that I may fear you.
39 Take away my scorn, which I suspected;
for your judgments are kind.
40 See, I longed for your commandments;
in your righteousness quicken me.

41 6 ouau.
May your steadfast love come upon me, O Lord,
your salvation according to your oracle.
42 Then I shall have an answer for those who reproach me,
for I hoped in your words.
43 Do not remove the word of truth utterly from of my mouth,
for I pinned my hopes on your judgments.
44 I will keep your law continually,
forever and forever and ever.
45 I would walk in spaciousness,
for I sought your commandments.
46 I would also speak of your solemn charges
before kings, and I was not ashamed.
47 I would meditate on your commandments,
which I loved very much.
48 I raised my hands to^a your commandments, which I loved,
and I would ponder your statutes.

49 7 zai.
Remember your word to your slave,
by which you buoyed me with hope.
50 This^b comforted me in my humiliation,
because your oracle quickened me.
51 The arrogant would blatantly transgress the law,
but I did not deviate from your law.
52 I remembered your judgments from of old, O Lord,
and I took comfort.
53 Despondency beset me because of sinners,
those who keep forsaking your law.
54 Your statutes were musical tunes to me
in my place of sojourn.
55 I remembered your name in the night, O Lord,
and kept your law.
56 This^b fell to me,
because I sought your statutes.

57 8 heth.
You are my portion, O Lord;
I said that I should keep your law.
58 I implored your face with all my heart;
have mercy on me according to your oracle.

^aPossibly *revered* ^bAntecedent unclear

59 I considered your ways,
and I turned my feet to your solemn charges;
60 I was prepared and not troubled
to keep your commandments.
61 Cords of sinners ensnared me,
but I did not forget your law.
62 At midnight I would rise to acknowledge you,
because of your righteous judgments.
63 I am a partner with all who fear you,
and with those who keep your commandments.
64 The earth, O Lord, is full of your steadfast love;
teach me your statutes.

65 9 teth.

You dealt kindly with your slave,
O Lord, according to your word.
66 Teach me kindness and discipline and knowledge,
for I believed in your commandments.
67 Before I was humbled I went astray;
therefore I kept your oracle.
68 You are kind, O Lord, and in your kindness
teach me your statutes.
69 The injustice of the arrogant filled out against me,
but with my whole heart I will search out your commandments.
70 Their hearts were curdled like milk,
but I meditated on your law.
71 It was good for me that you humbled me,
so that I might learn your statutes.
72 The law of your mouth is better to me
than thousands of gold and silver pieces.

73 10 ioth.

Your hands made and fashioned me;
give me understanding and I will learn your commandments.
74 Those who fear you shall see me and be glad,
because I pinned my hopes on your words.
75 I knew, O Lord, that your judgments are righteousness,
and that with truth you humbled me.
76 Let your steadfast love come to comfort me
according to your oracle to your slave.
77 Let your compassion come to me, and I shall live;
for your law is my meditation.
78 Let the arrogant be put to shame, because they acted unjustly and lawlessly
against me;
but as for me, I will ponder your commandments.
79 Let those who fear you turn to me,
and those who know your solemn charges.
80 Let my heart become blameless by your statutes,
so that I may not be put to shame.

11 chaph.

81 My soul fails ^afrom longing^a for your salvation;
and I pinned my hopes on your word.
82 My eyes failed ^afrom watching^a for your oracle,
saying, "When will you comfort me?"
83 For I became like a wineskin in hoarfrost,
yet I did not forget your statutes.
84 How many are the days of your slave?
When will you do me right against those who persecute me?
85 Transgressors of the law told me tales,
but not so your law, O Lord.
86 All your commandments are truth;
they persecuted me unjustly; help me!
87 They almost made an end of me on earth;
but I did not forsake your commandments.
88 In your steadfast love quicken me,
and I will keep the solemn charges of your mouth.

12 labd.

89 O Lord, you exist forever;
your word endures in heaven.
90 Your truth endures^a to generation upon generation;
you founded the earth, and it endures.
91 By your arrangement the day endures,
for all things together are slaves of yours.
92 If your law were not my meditation,
then I would have perished in my humiliation.
93 I will never forget your statutes,
for by them you quickened me^b.
94 I am yours; save me,
for I sought your statutes.
95 Sinners waited for me to destroy me,
but I considered your solemn charges.
96 I saw a limit to all perfection^c,
but your commandment is exceedingly spacious.

13 mem.

97 Oh, how I loved your law, O Lord!
It is my meditation all day long.
98 Regarding your commandment you made me wiser than my enemies,
for it is mine forever.
99 I understood more than all who were teaching me,
for your solemn charges were my meditation.
100 I understood more than the aged^d,
for I sought your commandments.
101 I held back my feet from every evil way,
in order to keep your words.

^aLacking in Gk^b+ O Lord = Ra^cOr completion^dOr elders

102 I did not deviate from your judgments,
for you legislated for me.
103 How sweet are your oracles to my throat^a,
sweeter than honey and honeycomb to my mouth!
104 Through your commandments I understood;
therefore I hated every unjust way.

105 14 noun.

Your word is a lamp to my feet
and a light to my paths.
106 I have sworn an oath and confirmed it,
in order to observe your righteous judgments.
107 I was deeply humbled;
quicken me, O Lord, according to your word.
108 Be pleased with ^bthe freewill offerings of my mouth^b, O Lord,
and teach me your judgments.
109 I held my life in my hands continually,
but I did not forget your law.
110 Sinners laid a snare for me,
but I did not stray from your commandments.
111 Your solemn charges were my heritage forever,
for they are the joy of my heart.
112 I inclined my heart to perform your statutes
forever ^con account of an exchange^c.

113 15 samch.

I hated transgressors of the law,
but I loved your law.
114 You are my helper and my supporter;
I pinned my hopes on your word.
115 Go away from me, you evildoers,
and I will examine the commandments of my God.
116 Support me according to your oracle, and I shall live,
and do not put me to shame in my expectation.
117 Help me, and I shall be saved
and shall meditate on your statutes continually.
118 You despised all who stood aloof from your statutes;
for their intent^d was wrong.
119 All the sinners of the earth I counted as transgressors;
therefore I loved your solemn charges^e.
120 Nail down my flesh from fear of you,
for I was afraid of your judgments.

121 16 ain.

I did what was just and right;
do not hand me over to those that do me wrong.

^aPossibly taste
^dOr reasoning

^bOr what I say spontaneously
^e+ continually = Ra

^cPerhaps for the sake of a reward

122 ^aAccept your slave for good;
 let not the arrogant extort from me.

123 My eyes failed ^bfrom watching^b for your salvation,
 and for ^bthe fulfillment of^b your righteous oracle.

124 Deal with your slave according to your steadfast love,
 and teach me your statutes.

125 I am your slave; give me understanding,
 and I shall know your solemn charges.

126 It is time for the Lord to act,
 for they scattered^c your law.

127 Therefore I loved your commandments
 more than gold, more than topaz^d.

128 Therefore I would ^eset myself straight by all your commandments;
 I hated every wrong way.

17 phe.

130 Your solemn charges are wonderful;
therefore my soul searched them out.
130 The exposition of your words will enlighten
and will impart understanding to the simple.
131 I opened my mouth and drew breath,
because I was longing for your commandments.
132 Look upon me and be merciful to me,
as is your judgment toward those who love your name.
133 Direct my steps according to your oracle,
and do not let any lawlessness have dominion over me.
134 Redeem me from human extortion,
and I will keep your commandments.
135 Make your face shine upon your slave,
and teach me your statutes.
136 My eyes shed streams of water
since your law was not kept.

18 sade.

138 You are righteous, O Lord,
and your judgment is upright.
139 You strictly enjoined your solemn charges
to be righteousness and truth.
140 Zeal for you¹ wasted me
because my enemies forgot your words.
141 Your oracle was well tried,
and your slave loved it.
142 I am still young and of no account,
yet I did not forget your statutes.
143 Your righteousness is an everlasting righteousness,
and your law is the truth.

^aPerhaps Guarantee your slave's well-being ^bLacking in Gk ^cPerhaps broke ^dPossibly chrysolite ^eOr direct myself toward ^fyour house = Ra

143 Affliction and anguish found me,
but your commandments are my meditation.
144 Your solemn charges are righteousness forever;
give me understanding and I shall live.

145 19 koph
With my whole heart I cried; hearken to me, O Lord.
I will seek your statutes.
146 I cried for you; save me,
and I will observe your solemn charges.
147 I rose ^aat an unseemly hour^a and cried;
I pinned my hope on your words.
148 My eyes were awake before dawn,
that I may meditate on your oracles.
149 In your steadfast love hear my voice, O Lord;
by your judgment quicken me.
150 Those who persecute me with lawlessness drew near;
but they were put far from your law.
151 Yet you are near, O Lord,
and all your commandments are truth.
152 Long ago I learned from your solemn charges
that you established them forever.

153 20 res.
Look on my humiliation and rescue me,
for I did not forget your law.
154 Plead my cause and redeem me;
quicken me because of your word.
155 Salvation is far from sinners,
for they did not seek your statutes.
156 Great is your compassion, O Lord;
by your judgment quicken me.
157 Many are those who persecute and afflict me,
yet I did not deviate from your solemn charges.
158 I looked at the faithless ^band wasted away^b,
because they did not keep your oracles.
159 See how I loved your commandments;
O Lord, quicken me by your steadfast love.
160 The beginning of your words is truth;
and all your righteous judgments endure forever.

161 21 sen.
Rulers persecuted me without cause,
and my heart dreaded^c your words.
162 I will rejoice at your oracles
like him who finds much spoil.
163 I hated and abhorred injustice,
but I loved your law.

^aOr in the dead of night ^bPerhaps with despair ^cPossibly stood in awe of

164 Seven times a day I praised you
for your righteous judgments.
165 Great peace have those who love your law;
nothing can make them stumble.
166 I kept waiting for your salvation, O Lord,
and I loved your commandments.
167 My soul kept your solemn charges;
I loved them exceedingly.
168 I kept your commandments and solemn charges
for all my ways were before you, O Lord.

169 22 *thau.*
Let my petition come before you, O Lord;
give me understanding according to your oracle.
170 May my request come before you;
deliver me according to your oracle.
171 May my lips pour forth a hymn
when you teach me your statutes.
172 May my tongue articulate your oracle,
for all your commandments are righteous.
173 Let your hand be ready to save me,
for I chose your commandments.
174 I longed for your salvation, O Lord,
and your law is my meditation.
175 My soul shall live and praise you,
and your judgments will help me.
176 I went astray like a lost sheep;
seek out your slave, for I did not forget your commandments.

Psalm 119(120)

1 An Ode of the Steps.
(1) When I was being afflicted I cried
to the Lord, and he listened to me:
2 "Deliver my soul, O Lord, from unjust lips,
and from a deceitful tongue."
3 What might be given to you, and what might be added to you,
against a deceitful tongue?
4 A powerful man's sharp arrows,
with desolating coals!
5 Woe is me, that my place of sojourn was placed far away,
that I tented among the tents of Kedar.
6 Often did my soul sojourn.
7 Among those who hate peace (7) I was for peace;
when I would speak to them, they would fight me without reason.

Psalm 120(121)

1 An Ode of the Steps.

(1) I lifted up my eyes to the mountains—
from where will my help come?

2 My help comes from the Lord,
who made heaven and earth.

3 Do not give your foot to shaking,
nor let him who keeps you slumber.

4 He who keeps Israel
will neither slumber nor sleep.

5 The Lord will keep you;
the Lord is your shelter at your right hand.

6 The sun shall not burn you up by day,
nor the moon during the night.

7 The Lord will keep you from every evil;
he will keep your life.

8 The Lord will keep your coming in and your going out
from this time on and forevermore.

Psalm 121(122)

1 An Ode of the Steps. ^aPertaining to Dauid.^a

(1) I was glad in those who had said to me,
"To the Lord's house we shall go!"

2 Our feet stood
in your courts, O Ierousalem.

3 Ierousalem—being built as a city
which is shared in common.

4 For there the tribes went up,
the tribes of the Lord, as was solemnly charged to Israel,
to acknowledge the name of the Lord.

5 For there thrones for judgment sat,
thrones for the house of Dauid.

6 Do request what pertains to the peace of Ierousalem,
and may they have abundance who love you.

7 Do let there be peace in your power,
and abundance in your towered strongholds.

8 For the sake of my relatives and neighbors
I would surely speak of peace concerning you.

9 For the sake of the house of the Lord our God,
I sought your good.

Psalm 122(123)

1 An Ode of the Steps.

(1) To you I lifted up my eyes,
 you who reside in heaven.

2 As the eyes of slaves look to the hands of their masters,
 as the eyes of a maid to the hands of her mistress,
 so our eyes look to the Lord our God,
 until he has compassion on us.

3 Have mercy upon us, O Lord, have mercy upon us,
 for we have had more than enough of contempt.

4 Our soul has had more than its fill.
 Reproach is for those who are prosperous,
 and contempt for the proud!

Psalm 123(124)

1 An Ode of the Steps. ^aPertaining to Dauid.^a

(1) If it had not been that the Lord was among us
 —let Israel now say—

2 if it had not been that the Lord was among us,
 when people rose up against us,

3 then they would have swallowed us up alive,
 when their anger was kindled against us;

4 then the water would have drowned us,
 we would have passed through a torrent;

5 then our soul would have passed
 through the irresistible water.

6 Blessed be the Lord, who did not give us
 as prey to their teeth.

7 Our soul was rescued like a sparrow
 from the snare of the fowlers;
 the snare was crushed, and we were rescued.

8 Our help is in the name of the Lord,
 who made heaven and earth.

Psalm 124(125)

1 An Ode of the Steps.

(1) Those who trust in the Lord are like Mount Sion;
 he who inhabits Ierousalem will never be shaken.

2 Mountains are around her,
and the Lord is around his people,
from this time on and forevermore.

3 For he shall not allow the scepter of sinners
over the land allotted to the righteous,
so that the righteous might not stretch out
their hands in lawlessness.

4 Do good, O Lord, to those who are good,
and to those who are upright in heart.

5 But those who turn aside to stranglings
the Lord will lead away with those that practice lawlessness.
Peace be upon Israel!

Psalm 125(126)

1 An Ode of the Steps.

(1) When the Lord returned the captivity of Sion,
we became like people comforted.

2 Then our mouth was filled with joy,
and our tongue with exultation;
then they will say among the nations,
"The Lord did great things for them."

3 The Lord did great things for us,
and we became people that are glad.

4 Return our captivity, O Lord,
like a torrent in the south.

5 Those who sow in tears
will reap with exultation—

6 people who would go their way and weep,
carrying their seed,
but who, when they come, shall come with exultation,
carrying their sheaves.

Psalm 126(127)

1 An Ode of the Steps. Pertaining to Salomon.

(1) Unless the Lord builds a house,
those who build it labored in vain.
Unless the Lord guards a city,
the guard kept awake in vain.

2 It is in vain for you to rise up early,
to get up after sitting down,
O you who eat bread of pain,
when he gives sleep to his beloved.

3 Sons are indeed a heritage from the Lord,
the wage of the fruit of the womb.

4 Like arrows in the hand of a powerful man
are the sons of those expelled.

5 Happy the person who will satisfy his desire with them.
They shall not be put to shame when they speak with their enemies in the gate.

Psalm 127(128)

1 An Ode of the Steps.

(1) Happy are all who fear the Lord,
who walk in his ways.

2 You shall eat ^athe labors of your crops^a;
you are happy, and it shall be well with you.

3 Your wife will be like a thriving vine
on the sides of your house;
your sons will be like olive shoots
around your table.

4 Thus shall the person be blessed who fears the Lord.

5 May the Lord bless you from Sion.
May you see the good of Ierousalem
all the days of your life.

6 May you see your sons' sons.
Peace be upon Israel!

Psalm 128(129)

1 An Ode of the Steps.

(1) "Often they made war against me from my youth"
—let Israel now say—

2 "often they made war against me from my youth,
yet they did not prevail against me.

3 The sinners were practicing their skill on my back;
they prolonged their lawlessness."

4 The righteous Lord cut up the necks of sinners.

5 Let all who hate Sion
be put to shame and turned backward.

6 Let them become like grass on rooftops
that withered before it was pulled out,

7 with which no reaper filled his hand
or gatherer of sheaves the fold of his garment.

8 And those who were passing by did not say,
"The blessing of the Lord be upon you!
We have blessed you in the name of the Lord!"

^aPossibly from the labors you expend on your crops

Psalm 129(130)

1 An Ode of the Steps.

(1) Out of the depths I cried for you, O Lord.
2 Lord, listen to my voice!
 Let your ears become attentive
 to the voice of my petition!

3 If you, O Lord, should mark lawlessness,
 Lord, who could stand?

4 Because there is atonement with you.

5 For the sake of your law (5) I waited for you, O Lord.
 My soul waited for your word.

6 My soul hoped in the Lord
 from the morning's watch until night;
 from the morning's watch (7) let Israel hope in the Lord.

7 For with the Lord there is steadfast love,
 and with him is much redemption.

8 It is he who will redeem Israel
 from all its acts of lawlessness.

Psalm 130(131)

1 An Ode of the Steps. Pertaining to Dauid.

(1) O Lord, my heart was not lifted up,
 nor were my eyes raised too high;
 nor did I occupy myself with things
 too great and too marvelous for me.

2 If I was not humble-minded
 but lifted up my soul,
 like the wearied child against its mother,
 ^ait will be^a like a requital against my soul.

3 Let Israel hope in the Lord
 from this time on and forevermore.

Psalm 131(132)

1 An Ode of the Steps.

(1) O Lord, remember Dauid
 and all his meekness;

2 how he swore to the Lord
 and vowed to the God of Iakob,

3 "I will not enter into ^aa tent of my dwelling^b
 or get into ^aa bed of my spreading^c;

^aLacking in Gk ^bPossibly *any kind of dwelling* ^cPossibly *any kind of bed*

4 I will not give sleep to my eyes
 nor slumber to my eyelids,
 nor rest to my temples,
 5 until I find a place for the Lord,
 a tent for the God of Iakob."

6 Look, we heard of it^a in Ephratha;
 we found it^a in the plains of the forest.
 7 "We shall enter into his tents;
 we shall worship at the place where his feet stood."

8 Rise up, O Lord, ^band go^b into your rest,
 you and the ark of your sanctity.
 9 Your priests will clothe themselves with righteousness,
 and your devout rejoice.
 10 For your slave Dauid's sake
 do not turn away the face of your anointed one.

11 The Lord swore to Dauid the truth and he will never annul it:
 "Of the fruit of your body I will set on your throne.
 12 If your sons keep my covenant
 and these my solemn charges that I shall teach them,
 their sons also, forevermore, shall sit on your throne."

13 For the Lord selected Sion;
 he chose it as a habitation for himself:
 14 "This is my repose forever and ever;
 here I will reside, for I chose it.
 15 I will bless its pursuits with blessings;
 I will feed its poor with bread.
 16 Its priests I will clothe with salvation,
 and its devout will rejoice with rejoicing.
 17 There I will cause a horn to sprout up for Dauid;
 I prepared a lamp for my anointed one.
 18 His enemies I will clothe with disgrace,
 but on him my sanctity will blossom."

Psalm 132(133)

1 An Ode of the Steps. Pertaining to Dauid.

(1) Look then, what is better or more pleasant
 than that kindred live together?
 2 It is like the perfume on the head,
 which descends upon the beard,
 on the beard of Aaron,
 which descends upon the fringe of his clothing.

^aAntecedent unclear ^bLacking in Gk

3 It is like the dew of Haérmon, which descends onto the mountains of Sion.
 For there the Lord ordained blessing,
 life^a forevermore.

Psalm 133(134)

1 An Ode of the Steps.

(1) Come, do bless the Lord,
 all you slaves of the Lord,
 who stand in the house of the Lord!
 b[in the courts of the house of our God.]^b

2 In the night time lift up your hands to the holy precincts,
 and bless the Lord.

3 The Lord, maker of heaven and earth,
 will bless you from Sion.

Psalm 134(135)

1 Hallelouia.

(1) Praise the name of the Lord;
 praise, O slaves, the Lord,
 2 you that stand in the house of the Lord,
 in the courts of the house of our God.

3 Praise the Lord, for the Lord is good;
 make music to his name, for it is beautiful.

4 For the Lord chose Iakob for himself,
 Israel as his valued possession.

5 For I knew that the Lord is great,
 our Lord in comparison with all other^c gods.

6 Whatever the Lord wanted he did,
 in heaven and on earth,
 in the seas and in all deeps.

7 Bringing up clouds from the end of the earth,
 he made lightnings into rain;
 he who brought out winds from his storehouses,

8 who struck down the firstborn of Egypt,
 both human beings and animals;

9 he sent out signs and wonders into your midst, O Egypt,
 against Pharao and all his slaves;

10 who struck down many nations
 and killed mighty kings—

11 Seon, king of the Amorrites,
 and Og, king of Basan,
 and all the kingdoms of Chanaan—

^aPr and = Ra

^bWithout [] = Ra

^cLacking in Gk

12 and gave their land as a heritage,
a heritage to his people Israel.

13 Your name, O Lord, endures forever,
your renown, O Lord, from generation to generation.

14 For the Lord will judge his people,
and be consoled over his slaves.

15 The idols of the nations are silver and gold,
works of human hands.

16 They have mouths, but they cannot speak;
they have eyes, but they cannot see;

17 they have ears, but they cannot hear,
for there is not even breath in their mouths.

18 May those who make them
and all who trust them become like them.

19 O house of Israel, bless the Lord!
O house of Aaron, bless the Lord!

20 O house of Levi bless the Lord!
You that fear the Lord, bless the Lord!

21 Blessed be the Lord from Sion,
he who resides in Ierusalem.

Psalm 135(136)

1 Hallelouia.

(1) O acknowledge the Lord, for he is kind,
for his steadfast love endures forever.

2 O acknowledge the God of gods,
for his steadfast love endures forever.

3 O acknowledge the Lord of lords,
for his steadfast love endures forever;

4 who alone is doing great wonders,
for his steadfast love endures forever;

5 who by understanding made the heavens,
for his steadfast love endures forever;

6 who made firm the earth on the waters,
for his steadfast love endures forever;

7 who^a made the great lights,
for his steadfast love endures forever;

8 the sun to have authority over the day,
for his steadfast love endures forever;

9 the moon and stars to have authority over the night,
for his steadfast love endures forever;

^a+ alone = Ra

10 who struck Egypt together with their firstborn,
 for his steadfast love endures forever;
 11 and brought Israel out from among them,
 for his steadfast love endures forever;
 12 with a strong hand and a raised arm,
 for his steadfast love endures forever;
 13 who divided the Red Sea in two,
 for his steadfast love endures forever;
 14 and brought Israel through the midst of it,
 for his steadfast love endures forever;
 15 but shook off Pharao and his army into the Red Sea,
 for his steadfast love endures forever;
 16 who brought his people through the wilderness,
 for his steadfast love endures forever;
 17 ^a[who brought water out of the sharp rock;
 for his steadfast love endures forever;]^a
 18 who struck down great kings,
 for his steadfast love endures forever;
 19 and killed strong kings,
 for his steadfast love endures forever;
 20 Seon, king of the Amorrites,
 for his steadfast love endures forever;
 21 and Og, king of Basan,
 for his steadfast love endures forever;
 22 and gave their land as a heritage,
 for his steadfast love endures forever;
 23 a heritage to his slave Israel,
 for his steadfast love endures forever.

 24 For the Lord remembered us in our humiliation,
 for his steadfast love endures forever;
 25 and redeemed us from our enemies,
 for his steadfast love endures forever;
 26 who gives nourishment to all flesh,
 for his steadfast love endures forever.

 27 O acknowledge the God of heaven,
 for his steadfast love endures forever.^b

Psalm 136(137)

1 By^c the rivers of Babylon—
 there we sat down and there we wept
 when we remembered Sion.
 2 On the willows in its midst we hung up our instruments.
 3 For there our captors asked us for words of odes,
 and those who led us away asked for a hymn, saying,
 “Sing us one of the odes of Sion!”

^a Without [] = Ra ^b+ O acknowledge the Lord of lords, for his steadfast love endures forever. = Ra
^cPr Pertaining to David = Ra

4 How could we sing the Lord's ode in a foreign land?
 5 If I forget you, O Ierusalem, may my right hand be forgotten!
 6 May my tongue stick in my throat, if I do not remember you,
 if I do not set Ierusalem above my highest joy.

7 Remember, O Lord, against the sons of Edom the day of Ierusalem^a's fall,
 how they said, "Clear it out! Clear it out! as long as its foundation
 ^astands!"

8 O daughter Babylon, you wretch!
 Happy shall they be who will requite you as you requited us!

9 Happy shall they be who will take your infants
 and dash them against the rock!

Psalm 137(138)

Pertaining to Dauid

1 I will acknowledge you, O Lord, with my whole heart;
 for you heard the words of my mouth,
 and before angels I will make music to you;

2 I will bow down toward your holy shrine
 and acknowledge your name
 for your steadfast love and your truth;
 for you magnified your oracle upon^b every name.

3 On the day I call upon you, hearken to me quickly;
 you will care for me with strength in my soul.

4 Let all the kings of the earth acknowledge you, O Lord,
 for they heard all the words of your mouth.

5 Let them sing of the ways of the Lord,
 for great is the glory of the Lord.

6 For the Lord is high but he regards things that are lowly;
 and things that are high he perceives from far away.

7 If I walk in the midst of affliction, you will quicken me;
 against the wrath of my enemies you stretched out your hand,
 and your right hand saved me.

8 The Lord will repay on my behalf;
 your steadfast love, O Lord, endures forever.
 Do not disregard the works of your hands.

Psalm 138(139)

1 Regarding fulfillment. ^cPertaining to Dauid. A Psalm^c.

(1) O Lord, you examined me and knew me.
 2 You knew my sitting down and my rising up;
 you it was who discerned my thoughts from far away.

^aLacking in Gk ^bPossibly *above* ^cPert. to Dauid/A Psalm tr = Ra

3 You traced my path and ^amy miles^a,
and foresaw all my ways.

4 For before a word was on my tongue,

5 O Lord, you knew all things, the last and the first.
You it was who shaped me and laid your hand upon me.

6 ^bYour knowledge^b was made too wonderful for me;
it became strong. I can never attain it.

7 Where should I go from your spirit?
Or where should I flee from your presence?

8 If I ascend to heaven, you are there;
if I descend to Hades, you are present.

9 If I were to take my wings at dawn
and tent at the farthest limits of the sea,

10 even there your hand shall lead me,
and your right hand shall hold me fast.

11 And I said, "So then, darkness will trample me";
^cand night is light in my delight^c.

12 For darkness will not be made dark because of you;
and night will be made light as day,
for as is its darkness, so also is its light.

13 For it was you who procured my kidneys, O Lord;
you supported me from my mother's womb.

14 I will acknowledge you, for I was ^dmade awesomely wonderful^d.
Wonderful are your works; that my soul knows very well.

15 My frame was not hidden from you, which you made in secret,
and my substance ^ewas made^e in the deepest parts of the earth.

16 Your eyes beheld my unwrought state.
In your book all people shall be written;
^fin a day^f they will be formed, and no one is among them^g.

17 But your friends were very precious to me, O God.
Their beginnings^h were much strengthened.

18 I shall count them, and they will be more numerous than sand;
I awoke—I am still with you.

19 If only you would kill sinners, O God;
O men of blood, depart from me!

20 For you will speak against contriving;
they will take your cities in vain.

21 Did I not hate those who hate you, O Lord?
And was I not wasting away because of your enemies?

22 I would hate them with perfect hatred;
I counted them my enemies.

^aI.e. the miles I traveled; Gk *schoinos* = a land-measure equal to approximately seven miles

^bPossibly Knowledge of you ^cOr then night became light to my delight ^dOr fearfully and wonderfully made ^eLacking in Gk ^fOr by day ^gPerhaps when none of them as yet existed

^hPerhaps chiefs

23 Examine me, O God, and know my heart;
 test me and know my paths.
24 See if there is any lawless way in me,
 and lead me in an everlasting way.

Psalm 139(140)

1 Regarding fulfillment. A Psalm. Pertaining to Dauid.

2(1) Deliver me, O Lord, from an evil person;
 rescue me from an unjust man,
3(2) who schemed injustice in their heart
 and kept waging wars all day long.
4(3) They made their tongue sharp as a snake's,
 and under their lips is the venom of vipers.

Interlude on strings

5(4) Guard me, O Lord, from the hand of a sinner;
 deliver me from unjust people
 who schemed to trip up my steps.
6(5) The arrogant hid a trap for me,
 and they stretched cords as traps for my feet,
 close to a path they set an obstacle for me.

Interlude on strings

7(6) I said to the Lord, "You are my God;
 give ear, O Lord, to the voice of my petition."
8(7) O Lord, Lord, ^apower of my salvation^a,
 you shaded my head in a day of battle.
9(8) Do not hand me over, O Lord, to a sinner as a result of my desire;
 they schemed against me; do not abandon me, that they not be
 exalted!

Interlude on strings

10(9) ^bThe head of their encirclement^b—
 the mischief of their lips will cover them!
11(10) Coals will fall on them;
 with fire you will throw them down;
 in misery they will not bear up.
12(11) A garrulous man will not succeed in the land;
 evil will hunt down an unjust man to destruction!

13(12) I knew that the Lord would maintain the cause of the poor,
 and maintain^c justice for the needy.
14(13) But the righteous shall acknowledge your name;
 and the upright shall live with your presence.

^aOr *my powerful savior*

^bPossibly *What they achieve by encircling me*

^cLacking in Gk

Psalm 140(141)

1 A Psalm. Pertaining Dauid.

(1) I cried to you, O Lord; listen to me;
 pay attention to the sound of my petition when I cry to you.

2 Let my prayer succeed as incense before you,
 and the lifting up of my hands as an evening sacrifice.

3 Set a guard over my mouth, O Lord;
 and a door of constraint about my lips.

4 Do not incline my heart to evil words,
 to concocting pretexts for sin,
 in company with people practicing lawlessness;
 and I shall not team up with their choice ones.

5 A righteous person shall discipline me with mercy and shall correct me,
 but let the oil of a sinner not anoint my head,
 for my prayer is continually against their contentment.

6 Their judges were swallowed up close to a rock,
 they shall hear my words because they were sweetened.

7 As a clod of earth was crushed on the land,
 so were our bones strewn beside Hades.

8 For my eyes ^awere turned^a toward you, O Lord Lord;
 in you I hoped; do not erase me.

9 Keep me from the trap that they set for me,
 and from the obstacles of those who practice lawlessness.

10 Sinners will fall into his net;
 I am alone until I pass by.

Psalm 141(142)

1 Of understanding. Pertaining to Dauid. When he was in the cave. A Prayer.

2(1) With my voice I cried to the Lord;
 with my voice I petitioned the Lord.

3(2) I will pour out my petition before him;
 I will announce my trouble before him.

4(3) When my spirit was failing me,
 then you knew my paths.

5(4) In the very way where I would walk they hid a trap for me.
 I would look to my right and would observe
 that there was no one who recognized me;
 escape vanished from me;
 and no one sought out my soul.

^aLacking in Gk

6(5) I cried to you, O Lord;
 I said, "You are my hope,
 my portion in the land of the living."

7(6) Pay attention to my petition,
 for I was brought very low.

Rescue me from my persecutors,
 for they became too strong for me.

8(7) Bring my soul out of prison,
 so that I may acknowledge your name^a.
 The righteous are waiting for me, until you requite me.

Psalm 142(143)

1 A Psalm. Pertaining to David.^b

(1) Listen to my prayer, O Lord;
 give ear to my petition in your truth;
 hearken to me in your righteousness.

2 Do not enter into judgment with your slave,
 for no one living will be counted righteous before you.

3 For the enemy pursued my soul;
 he humbled my life to the ground;
 he made me sit in dark places like those long dead.

4 And my spirit became weary in me;
 my heart within me was troubled.

5 I remembered the days of old,
 and I meditated on all your deeds,
 I would meditate on the works of your hands.

6 I spread out my hands to you;
 my soul thirsted^c for you like a parched land.

Interlude on strings

7 Listen to me quickly, O Lord;
 my spirit failed.
 Do not turn your face from me,
 or I shall be like those who go down into a pit.

8 Make me hear your steadfast love in the morning,
 for in you I hoped.
 Make known to me, O Lord, the way in which I should go,
 for to you I lifted up my soul.

9 Deliver me, O Lord, from my enemies;
 I^d fled to you for refuge.

10 Teach me to do your will, for you are my God.
 Your good spirit will lead me on level ground.

^a+ O Lord = Ra ^b+ When his son is pursuing him = Ra ^cLacking in Gk ^dPr for = Ra

11 For your name's sake, O Lord, you will quicken me.
 In your righteousness you will bring my soul out of affliction.

12 In your steadfast love you will destroy my enemies,
 and ruin all who afflict my soul, for I am your slave.

Psalm 143(144)

1 Pertaining to Dauid.^a

(1) Blessed be the Lord, my God,
 who trains my hands for battle,
 and my fingers for war;

2 my steadfast love and my refuge,
 my supporter and my deliverer,
 my protector, in whom I hoped,
 who subdues my people under me.

3 O Lord, what are human beings that you became known to them,
 or mortals that you reckon with them?

4 They became like vanity;
 their days are passing like a shadow.

5 Tilt your heavens, O Lord, and come down;
 touch the mountains and they will smoke.

6 Flash the lightning flash and you will scatter them;
 send out your arrows and you will throw them into disarray.

7 Send out your hand from on high;
 deliver me and rescue me from many waters,
 from the hand of aliens,

8 whose mouths spoke vanity,
 and whose right hand ^bwas a right hand of^b injustice.

9 I will sing a new ode to you, O God;
 upon a ten-stringed harp I will make music to you,

10 the one who gives victory to kings,
 who redeems his slave Dauid from an evil sword.

11 Rescue me and deliver me from the hand of aliens,
 whose mouths spoke vanity,
 and whose right hand ^bwas a right hand of^b injustice,

12 whose sons are like young plants
 mature in their youth.
 Their daughters have been beautified,
 decorated like a replica of a shrine.

13 Their storehouses are full,
 bursting ^cfrom one end to the other^c.
 Their sheep are prolific
 multiplying in their issue,

^a+ Referring to Goliad = Ra

^bI.e. perpetrated

^cOr on all sides

14 Their cattle are massive.
No fence collapses nor is there a break-through^a,
nor a cry in their streets.

15 They counted happy the people to whom these things fall;
happy are the people whose God is the Lord.

Psalm 144(145)

1 Praise. Pertaining to Dauid.

(1) I will extol you, my God and my King,
and bless your name forever and forever and ever.

2 Every day I will bless you,
and praise your name forever and forever and ever.

3 Great is the Lord, and greatly praised^b;
to his greatness there is no limit.

4 Generation upon generation shall commend your works,
and shall declare your power.

5 Of the glorious majesty of your holiness they shall speak,
and your wondrous works they shall recount.

6 The power of your awesome deeds they shall relate,
and your greatness they shall recount.

7 The mention of your abundant kindness they shall gush forth,
and they shall rejoice at your righteousness.

8 The Lord is compassionate and merciful,
slow to anger and abounding in steadfast love.

9 The Lord is kind to all together,
and his compassion is over all his works.

10 Let all your works acknowledge you, O Lord,
and let all your devout bless you.

11 They shall relate the glory of your kingdom,
and speak of your sovereignty,

12 to make known to all people your sovereignty,
and the majestic glory of your kingdom.

13 Your kingdom is a kingdom of all the ages,
and your dominion endures in every generation upon generation.

13a The Lord is faithful in all his words,
and devout in all his deeds.

14 The Lord upholds all who are falling,
and sets upright all who are cast down.

15 The eyes of all hope for you,
and you give them their food in due season.

^aPerhaps *channel of water* ^bOr *praiseworthy*

16 You open your hand,
and satisfy every living thing ^awith good pleasure^a.
17 The Lord is just in all his ways,
and devout in all his works.
18 The Lord is near to all who call on him,
to all who call on him in truth.
19 He will do the will of all who fear him;
he will also hearken to their petition, and will save them.
20 The Lord watches over all who love him,
but all the sinners he will destroy.
21 My mouth will speak the praise of the Lord;
and let all flesh bless his holy name
forever and forever and ever.

Psalm 145(146)

1 Hallelouia.^b
(1) Praise the Lord, O my soul!
2 I will praise the Lord as long as I live;
I will make music to my God while I have being.
3 Do not put your trust in rulers,
and in mortals, in whom there is no salvation.
4 His breath will depart, and he will return to his earth;
on that very day all their designs will perish.
5 Happy is he whose helper is the God of Iakob,
whose hope is in the Lord their God,
6 who made heaven and earth,
the sea, and all that is in them;
who guards truth forever,
7 executing judgment for the wronged;
giving food to the hungry.
The Lord sets the prisoners free;
8 The Lord sets up right those cast down;
the Lord makes the blind skilled^c;
the Lord loves the righteous.
9 The Lord watches over the converts;
he will pick up orphan and widow,
but the way of sinners he will wipe out.
10 The Lord will be king forever,
your God, O Sion, for generation upon generation.

^aOr of good pleasure, i.e., in which you are well pleased

^cOr wise

^b+ Of Haggaios and Zacharias = Ra

Psalm 146(147.1-11)

1 Hallelouia.^a

(1) Praise the Lord, for a psalm is a good thing.
May praise be pleasing to our God.

2 The Lord is one that builds up Ierusalem,
and he will gather in the dispersions of Israel;

3 he who heals the brokenhearted,
and binds up their fractures;

4 he who numbers^b multitudes of stars,
and gives to all of them their names.

5 Great is our Lord, and great is his strength,
and his understanding is beyond measure.

6 The Lord is one who picks up the meek,
but one who humbles sinners to the ground.

7 Lead off to the Lord with acknowledgment;
make music to our God on a lyre,

8 to him who cloaks heaven with clouds,
who prepares rain for the earth,

9 who makes grass grow on mountains,
giving to the animals their food,

and to the young of ravens who call on him.

10 He will not want the dominating strength of the horse,
nor is he pleased with the shanks of a man;

11 but the Lord is pleased with those who fear him,
and with those who hope in his steadfast love.

Psalm 147(147.12-20)

1 Hallelouia.^a

(12) Commend the Lord, O Ierusalem!
Praise your God, O Sion!

2(13) For he strengthened the bars of your gates;
he blessed your sons within you;

3(14) he who makes your borders peaceful;
and keeps filling you with the fat^c of wheat;

4(15) he who sends out his oracle to the earth;
his word will run swiftly,

5(16) ^dthe word of him^d who gives snow like wool;
^dthe word of him^d who scatters fog like ashes;

6(17) ^dthe word of him^d who hurls down his ice like crumbs.
Who can stand against his cold?

7(18) He will send out his word, and will melt them;
he will blow his breath, and waters will flow,

^{a+} Of Haggaios and Zacharias = Ra ^bPerhaps determines ^cI.e. finest
^dLacking in Gk

8(19) being one who declares his word to Iakob,
his statutes and judgments to Israel.
9(20) He did not deal thus with any other^a nation;
his judgments he did not explain to them.

Psalm 148

1 Hallelouia.^b

2 Praise the Lord from the heavens;
praise him in the highest heights!

3 Praise him, all his angels;
praise him, all his hosts!

4 Praise him, sun and moon;
praise him, all stars and light!

5 Praise him, you heavens of heavens,
and you water above the heavens!

6 Let them praise the name of the Lord,
for he ^c{spoke, and they came to be;
he} commanded, and they were created.

7 He established them^d forever and forever and ever;
he issued a decree, and it will not pass away.

8 Praise the Lord from the earth,
you dragons and all deeps,

9 fire, hail, snow, ice,
tempestuous blast, those things that do his word!

10 The mountains and all the hills,
fruit trees and all cedars!

11 The wild animals and all the cattle,
creeping things and winged birds!

12 Kings of the earth and all peoples,
rulers and all judges of the earth!

13 Young men and ^eunmarried women^f,
old with young!

14 Let them praise the name of the Lord,
for the name of him alone is exalted;
this being acknowledged is^f on earth and in heaven.

He will raise up his people's horn;
a hymn belongs to all his devout,
the sons of Israel, a people who draw near to him.

^aLacking in Gk ^{b+} Of Haggaios and Zacharias = Ra ^cWithout [] = Ra

^dI.e. *all created*

^eOr virgins

^fOr he is acknowledged

Psalm 149

1 Hallelouia.

Sing to the Lord a new song,
 his praise is in an assembly of the devout.
 2 Let Israel be glad in its Maker;
 let the sons of Sion rejoice in their King.
 3 Let them praise his name with a dance;
 let them make music to him with drum and harp.
 4 For the Lord takes pleasure in his people;
 and he exalts the meek with salvation.
 5 The devout will boast in glory;
 and they will rejoice on their beds.
 6 The exaltations of God are in their throats
 and two-edged swords in their hands,
 7 to execute vengeance among the nations
 and rebuke among the peoples,
 8 to bind their kings with fetters
 and their nobles with iron handcuffs,
 9 to execute among them a judgment written.
 This glory is for all his devout.

Psalm 150

1 Hallelouia.

Praise God among his saints;
 praise him in his powerful firmament!
 2 Praise him for his sovereign acts;
 praise him according to his surpassing greatness!
 3 Praise him with trumpet sound;
 praise him with harp and lyre!
 4 Praise him with drum and dance;
 praise him with strings and instrument!
 5 Praise him with tuneful cymbals;
 praise him with loud clashing cymbals!
 6 Let everything that breathes praise the Lord!
 Hallelouia.

Psalm 1511 This Psalm is autographical. Regarding David and outside the number.^a

I was small among my brothers,
 and the youngest in my father's house;
 I would shepherd the sheep of my father.

^a+ When he fought Goliath in single combat. = Ra

2 My hands made an instrument;
my fingers tuned a harp.

3 But who will report to my lord?
The Lord himself, he listens.

4 It was he who sent his messenger^a
and took me from my father's sheep
and anointed me with the oil of his anointing.

5 My brothers were handsome and tall,
but the Lord took no delight in them.

6 I went out to meet the foreigner,
and he cursed me by his idols.

7 But I, having drawn his dagger from him,
I beheaded him, and removed reproach from Israel's sons.

Prayer of Manasses

1 O Lord Almighty,
 God of our ancestors,
 of Abraam and Isaak and Iakob
 and of their righteous offspring;

2 you who made heaven and earth with all their order,
 you who shackled the sea by the word of your decree,

3 you who shut up the deep and sealed it with your awesome and notable
 name;

4 at whom all things shudder, and tremble at the presence of your power,
 for the majesty of your glory cannot be borne,
 and the wrath of your threat against sinners cannot be withstood;

6 both immeasurable and inscrutable is the steadfast love of your promise,
 7 because you are Lord Most High,
 compassionate, slow to anger and abounding in steadfast love,
 and repenting at human ills.

8 So you, O Lord God of the righteous,
 you did not appoint repentance for righteous people,
 for Abraam and Isaak and Iakob who had not sinned against you,
 but you appointed repentance for me, a sinner.

9 For I sinned beyond the number of the sand of the sea.
 My acts of lawlessness multiplied, O Lord, they multiplied
 and I am not worthy to gaze at and see the height of heaven,
 as a result of the multitude of my injustices,

10 bent down I am by many a fetter of iron,
 for me to say No over my sins.
 But I find no relief,
 for I provoked your anger
 and did what was evil before you,
 by setting up abominations and multiplying objects of wrath.

11 And now I bend the knee of my heart, begging for kindness from you,
 12 "I have sinned, O Lord, I have sinned
 and my lawless acts I acknowledge."

13 I plead, begging you,
 "Relieve me, O Lord, relieve me!
 Do not destroy me together with my acts of lawlessness,
 nor be angry for ever and retain evil for me,
 nor condemn me in the deepest places of the earth,
 because you, O Lord, are the God of those who repent;

14 "and in me show your goodness,
 because, though unworthy, you will save me according to your great
 mercy,

15 "and I will praise you always throughout the days of my life.
 Because all the host of the heavens will sing a hymn to you
 and yours is the glory forever. Amen."